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1507/884.

THE NEW PANTHEON:

OR,

FABULOUS HISTORY OF THE HEATHEN GODS,

GODDESSES, HEROES, *&c.*

Explained in a Manner entirely New;

And rendered much more uſeful than any hitherto publiſhed.

ADORNED WITH

Figures from antient Paintings, Medals and Gems, for the Uſe of thoſe who would underſtand HISTORY, POETRY, PAINTING, STATUARY, COINS, MEDALS, *&c.*

WITH

An Explanation of the MYTHOLOGY of the Antients from the Writings of *Moſes*; the *Egyptian*, *Grecian*, *Roman*, and *Eaſtern* Hiſtorians, Philoſophers, Poets, *&c.*

By SAMUEL BOYSE, A. M.

THE FOURTH EDITION,

Reviſed and Corrected, with large Additions, and a Diſſertation on the THEOLOGY of the HEATHENS.

By WILLIAM COOKE, M. A.

Rector of *Oldbury* and *Didmarton* in *Glouceſterſhire*, Vicar of *Enford* in *Wiltſhire*, and Chaplain to the Right Honourable the EARL OF SUFFOLK.

To which is ſubjoined,

AN APPENDIX,

Treating of their ASTROLOGY, PRODIGIES, AUGURIES, ARUSPICES, ORACLES, *&c.* in which the Origin of each is pointed out: And an HISTORICAL ACCOUNT of the Riſe of ALTARS, SACRED GROVES, PRIESTS and TEMPLES.

DUBLIN:

Printed by JOHN EXSHAW, at the *Bible*, in *Dame-ſtreet*.

M. DCC. LXVIII.

TO HIS GRACE

HENRY

DUKE OF BEAUFORT.

May it pleaſe your GRACE,

IT has been long objected to the modern Method of Education, that ſo great and valuable a Part of Youth is ſpent amidſt the Ruins of Idolatry, whence an early Taint and Corruption (hard to be got over) both in Principles and Morals has ſometimes enſued. Indeed the Heathen Theology is ſo interwoven with the Writings of the Ancients, and makes ſo large a Part of Claſſical Learning eſpecially, as to be utterly inſeparable from it. He therefore, who ſhall effectually diveſt it of the Marvellous, leaving it rational and accountable, and at the ſame Time make the Whole ſubſervient to the Cauſe of Virtue and true Religion, will be allowed to have rendered an acceptable Service to Mankind.

Such was the Attempt of the ingenious Author of this Work. It muſt be admitted that he has in great Part ſucceeded. Had he lived to reviſe it carefully, and to prepare it for another Edition, all foreign Aſſiſtance had probably been needleſs. As it is, what ſeemed wanting, or the Effect of

Inadvertency and Error, I have endeavonred to ſupply and amend.

Having thus done what I could for this adopted Offspring; it is Time that I recommend it to a better and more able Benefactor, whoſe further Support may be of Uſe towards its Settlement in the World.

Your GRACE's Name will bring it to the public Teſt; and if it ſhall appear in ſome Sort to anſwer the Intent, and be poſſeſſed of intrinſic Worth enough to ſave it, I ſhall find my great and leading Expectation anſwered in the ſame Degree; which was, that it might be improved into ſomething agreeable and uſeful to your GRACE; an End, which will ever principally command the Attention of

May it pleaſe your GRACE,

Your GRACE's *moſt dutiful*

And devoted humble Servant,

WILLIAM COOKE.

THE

THE

PREFACE.

WE have here no Deſign to raiſe the Reputation of this Work, by depreciating the many others that have already been publiſhed on this Subject; it is ſufficient for us to ſay, that we have followed a Plan entirely new, and at the ſame Time ſuch an one as appeared to us much more uſeful, more rational, and leſs dry than any that has gone before it.

As all Works of this Kind muſt neceſſarily conſiſt of Materials collected from other Authors, no Expence, no Labour has been ſpared, the moſt celebrated Works on this Subject have been conſulted and compared with each other, and it has frequently happened, that ſcattered Hints, widely diſperſed, have ſerved to clear up the moſt difficult and intricate Meanings, to a Degree of Demonſtration; but amongſt all the Authors to which we have had Recourſe, we muſt

here particularly acknowledge the great Advantage we have received from that ingenious Gentleman the *Abbe Pluche*, in his Hiſtory of the Heavens. But as that learned and valuable Writer ſeems now and then to have carried Matters a little too far; the Reader will find leſs Uſe made of him, than in the former Edition. We have been careful to allow all Things to Evidence and Reaſon; but as little as might be to Conjecture. We have alſo received ſome uſeful Hints from the *Abbe Banier*'s Mythology. But it behoves us eſpecially, to acknowledge the great Service which we have received from the Writings of the learned *Bochart*, *Pignorius*, *Caſalius*, *Kircher*, *Lipſius*, *Montfaucon* and others, who have profeſſed to treat of the *Phœnician*, *Egyptian*, *Greek* and *Roman* Antiquities.

Some Acquaintance with the Heathen Gods and the ancient Fables, is a neceſſary Branch of polite Learning, as without this it is impoſſible to obtain a competent Knowledge of the Claſſics, impoſſible to form a Judgment of Antique Medals, Statues or Paintings; or even to underſtand the Performances of the Moderns in theſe polite Arts.

Hence theſe Studies have been generally eſteemed neceſſary for the Improvement of Youth; but in Works of this Kind, ſufficient Care has not been taken, to unfold the Origin of the Heathen Gods, which has generally been miſtaken. Some imagining that they had been Kings and Princes; others, that they were the various Parts of Nature. And others that they were the Patriarchs and Heroes of the Jewiſh Nation.

Nation. But each of these have been found equally contrary to Truth, when applied to the Pagan Theology, though some of their Fables have been embellished with many Circumstances related in the Mosaic History. In Works of this Kind, no Care has hitherto been taken to give the least Intimation of Abundance of Circumstances necessary to be known; and a Person reads the History of the Gods without finding any Thing added, that can help him to unravel the Mysteries he meets with in every Page, or to entertain the least Idea of the Religion of their Worshippers.

The *Greeks* were entirely ignorant as to the Origin of their Gods, and incapable of transmitting their History to Posterity. *Herodotus* informs us, that the Gods of the *Greeks* were originally brought from *Egypt* and *Phœnicia*, where they had been the Objects of religious Worship before any Colonies from these Countries settled in *Greece*. We ought then to search in *Egypt* and *Phœnicia* for the Origin of the Gods; for the Gods whose Worship was chiefly promoted by the *Egyptians*, and carried by the *Phœnicians* over all the Coasts of the World then known. The first *Egyptians*, unacquainted with Letters, gave all the Informations to the People, all the Rules of their Conduct, by erecting Figures, easily understood, and which served as Rules and Orders necessary to regulate their Behaviour, and as Advertisements to provide for their own Safety. A very few Figures diversified by what they held in their Hands, or carried on their Heads, were sufficient for this Purpose. These were ingenious Contrivances, and such as were absolutely necessary in a Country, where

where the leaſt Miſtake in Point of Time was ſufficient to ruin all their Affairs.

But theſe *Egyptian* Symbols, giving Way to the eaſy Method of reaping Inſtruction from the Uſe of Letters, which were afterwards introduced, ſoon became obſolete, and the Memory of ſome particular Virtues ſtill remaining, they were revered as the Images or Repreſentations of ſuperior and friendly Beings, who had frequently delivered them from impending Dangers, and ſoon were worſhipped as the Gods of their Fathers. Their Hiſtories were wrote in Verſe, and imbelliſhed with Fictions founded on ancient Traditions. The Prieſts of different Countries increaſed the Deluſion; they had read the *Moſaic* Hiſtory, or at leaſt had heard that the Sons of God had Converſation with the Daughters of Men; and from hence, influenced by Luſt or Avarice, cloaked their own Debaucheries, and ſometimes thoſe of Princes and great Men, under thoſe of a God; and the Poets, whenever a Princeſs failed in Point of Modeſty, had recourſe to the ſame Method, in order to ſhelter her Reputation from vulgar Cenſure. By this Means the Deities in after Times were ſaid to live in various Countries, and even in far diſtant Ages. Thus there became three hundred *Jupiters*, an Opinion derived from there being a Number of Places in which, in different Ages, *Jupiter* was ſaid to have lived, reigned, and performed ſome extraordinary Actions, which antient Fables, the Fictions of the Poets, and the Artifices of Prieſts had rendered famous. But notwithſtanding all theſe Fables, *Jupiter* was always acknowledged by the wiſeſt Heathens to be impeccable, immortal, the Author

thor of Life, the univerſal Creator, and the Fountain of Goodneſs.

This Scheme is here carried on and explained with reſpect to each Heathen Deity, and added to the common Hiſtories and Fables of the Gods and Goddeſſes.

In the ſhort Diſſertation on the Theology of the Antients, we have ſhewn the Riſe of Idolatry, and its Connection with the antient Symbols. We have there exhibited the Sentiments of the Pagans with regard to the Unity of the Deity, and the Perfections they aſcribe to him, from the concurrent Teſtimony of the Philoſophers in various Ages, amongſt the *Egyptians*, *Greeks* and *Romans*. And the Whole is concluded with a ſhort Account of the Progreſs of Idolatry.

In the Diſſertation on the Mythology of the Antients, we have endeavoured to account for the Riſe of a Variety of Fables from the Licence of Poetry, imbelliſhing the common Incidents of Life by perſonating inanimate Beings, introducing fictitious Characters, and ſupernatural Agents. We have given the Hiſtory of the Creation of the World, the State of Innocence, the Fall of Man, the univerſal Deluge, *&c.* according to the Traditions of different Nations, and the Opinions of the Poets and moſt eminent Philoſophers, and compared them with the Account given by *Moſes*. In ſhort, we have here given a View of their religious, as well as moral Sentiments.

To the Whole is added, by Way of Appendix, a rational Account of the various ſuperſtitious Obſervances of Aſtrology, and the Manner by which Influences and Powers became aſcribed to the Signs and Planets; of Prodigies, Auguries, the Aruſpices and Oracles; of Altars, ſacred Groves, and Sacrifices; of Prieſts and Temples, &c. In which the Origin of each is pointed out, and the Whole interſperſed with ſuch moral Reflections, as have a Tendency to preſerve the Minds of Youth from the Infection of ſuperſtitious Follies, and to give them ſuch fundamental Principles, as may be of the greateſt Service in helping them to form juſt Ideas of the Manners, Principles, and Conduct of the Heathen Nations.

THE

THE THEOLOGY and HISTORY OF THE HEATHENS, Explained and Illuſtrated.

CHAP. I. *Of* CHAOS.

HESIOD, the firſt Author of the fabulous Syſtem of the Creation, begins his Genealogy of the Gods with *Chaos*. Incapable of conceiving how ſomething could be produced from nothing, he aſſerted the Eternity of Matter, and imagined to himſelf a confuſed Maſs lying in the Womb of Nature, which contained the Principles of all Beings, and which afterwards riſing by Degrees into Order and Harmony, at length produced the Univerſe. Thus the Heathen Poets endeavoured to account for the Origin of the World; of which they knew ſo little, that it is no Wonder they diſguiſed rather than illuſtrated the Subject in their Writings. We find *Virgil* repreſenting *Chaos* as one of the infernal Deities, and *Ovid*, at his firſt ſetting out in the *Metamorphoſis*, or Transformation of the Gods, giving a very poetical Picture of that diſorderly State in which all the Ele-

ments lay blended without Order or Diſtinction. It is eaſy to ſee, under all this Confuſion and Perplexity, the Remains of Truth: The antient Tradition of the Creation being obſcured with a Multiplicity of Images and Allegories, became an inexhauſtible Fund for Fiction to improve upon, and ſwelled the Heathen Theology into an unmeaſurable Compaſs; ſo that in this Senſe *Chaos* may indeed be properly ſtyled the Father of the Gods.

Though it does not ſeem eaſy to give a Picture, or graphical Repreſentation of *Chaos*, a modern Painter (1) has been ſo bold to attempt it. Beyond the Clouds, which compoſe the Body of his Piece, he has repreſented an immenſe Abyſs of Darkneſs, and in the Clouds an odd Medly of Water, Earth, Fire, Smoke, Winds, *&c.* But he has unluckily thrown the Signs of the *Zodiack* into his Work, and thereby ſpoiled his whole Deſign.

Our great *Milton* in a noble and maſterly Manner has painted the State in which Matter lay before the Creation.

> On heavenly Ground they ſtood, and from the Shore
> They view'd the vaſt unmeaſurable Abyſs
> Outrageous as a Sea, dark, waſteful, wild:
> Up from the Bottom turn'd by furious Winds
> And ſurging Waves, as Mountains, to aſſault
> Heav'ns Height, and with the Centre mix the Pole.
>
> Book VII. l. 215.

CHAP. II. *Of* CÆLUS *and* TERRA.

CÆLUS, or *Uranus*, as he was called by the *Greeks*, is ſaid to be the Offſpring of *Gaia* or

(1) The Painter's Name was *Abraham Diepenbeke*. He was born at *Bois le Duc*, and for ſome Time ſtudied under *Peter-Paul Rubens*. M. *Meyſſens* in his Book entitled *Des Images des Peintres*, gives him the Character of a great Artiſt, eſpecially in painting on Glaſs. The Piece above-mentioned has been conſidered by moſt People as a very ingenious Jumble, and 'tis plain the Painter himſelf was fond of it; for he wrote his Name in the Maſs to complete the Confuſion.

Terra

Terra. This Goddeſs had given him Birth, that ſhe might be ſurrounded and covered by him, and that he might afford a Manſion for the Gods. She next bore *Ourea*, or the Mountains, the Reſidence of the Wood Nymphs; and laſtly, ſhe became the Mother of *Pelagus*, or the Ocean. After this ſhe married her Son *Uranus*, and had by him a numerous Offspring, among whom were *Oceanus*, *Cæus*, *Creus*, *Hyperion*, *Japhet*, *Theia*, *Rhea*, *Themis*, *Mnemoſyne*, *Phœbe*, *Tethys*, *Saturn*, the three Cyclops, *viz. Brontes*, *Steropes*, and *Arges*; and the Giants, *Cottus*, *Gyges*, and *Briareus*. *Terra*, however, was not ſtrictly bound by her conjugal Vow, for by *Tartarus* ſhe had *Typhœus*, or *Typhon*, the great Enemy of *Jupiter*. *Cælus*, having for ſome Offence impriſoned the *Cyclops*, his Wife, to revenge herſelf, incited her Son *Saturn*, who by her Aſſiſtance took the Opportunity, to caſtrate his Father with an Inſtrument ſhe furniſhed him with. The Blood of the Wound produced the three Furies, the Giants, and the Wood Nymphs. The Genital Parts, which fell into the Sea, impregnating the Waters, formed *Venus*, the moſt potent and charming of the Goddeſſes.

According to *Lactantius*, *Cælus* was an ambitious and mighty Prince, who affecting Grandeur, called himſelf the *Son of the Sky*, which Title his Son *Saturn* alſo aſſumed in his Turn. But *Diodorus* makes *Uranus* the firſt Monarch of the *Atlantides*, a Nation inhabiting the Weſtern Coaſt of *Africa*, and famous for Commerce and Hoſpitality. From his Skill in Aſtronomy, the *ſtarry Heavens* were called by his Name, and for his Equity and Beneficence he was denominated *King of the Univerſe*. Nor was his Queen *Titea* leſs eſteemed for her Wiſdom and Goodneſs, which after her Death procured her the Honour of being deified by the Name of *Terra*. She is repreſented in the ſame Manner as *Veſta*, of whom we ſhall have Occaſion to ſpeak more particularly.

CHAP. III. *Of* HYPERION *and* THEIA.

THEIA, or *Baſilea*, ſucceeded her Parents, *Cælus* and *Terra*, in the Throne; ſhe was remarkable for her Modeſty and Chaſtity; but being deſirous of Heirs, ſhe married *Hyperion* her Brother, to whom ſhe bore *Helios* and *Selene* (the Sun and Moon,) as alſo a ſecond Daughter, called *Aurora* (or the Morning) but the Brothers of *Theia* conſpiring againſt her Huſband cauſed him to be aſſaſſinated, and drowned her Son *Helios* in the River *Eridanus* (1). *Selene*, who was extremely fond of her Brother, on hearing his Fate, precipitated herſelf from a high Tower. They were both raiſed to the Skies, and *Theia* after wandering diſtracted, at laſt diſappeared in a Storm of Thunder and Lightning. After her Death the Conſpirators divided the Kingdom.

Hiſtorians ſay, that *Hyperion* was a famous Aſtronomer, who, on Account of his diſcovering the Motions of the celeſtial Bodies, and particularly the two great Luminaries of Heaven, was called the Father of thoſe Planets.

CHAP. IV. *Of* OCEANUS *and* TETHYS.

OCEANUS was one of the eldeſt Sons of *Cælus* and *Terra*, and married his Siſter *Tethys*, beſides whom he had ſeveral other Wives. Each of them poſſeſſed a hundred Woods, and as many Rivers. By *Tethys* he had *Ephyre*, who was matched to *Epimetheus*, and *Pleione* the Wife of *Atlas*. He had ſeveral other Daughters and Sons, whoſe Names it would be endleſs to enumerate, and indeed they are only thoſe of the principal Rivers of the World.

Two of the Wives of *Oceanus* were *Pamphyloge* and *Parthenope*. By the firſt, he had two Daughters *Aſia* and *Lybia*; and by the laſt, two more, called

(1) This ſeems copied from the Story of Phaeton.

Europa

Europa and *Thracia*, who gave their Names to the Countries ſo denominated. He had alſo a Daughter, called *Cephyra* who educated *Neptune*, and three Sons, viz. *Triptolemus*, the Favourite of *Ceres*, *Nereus*, who preſided over Salt-Waters, and *Achelous*, the Deity of Fountains and Rivers.

The Antients regarded *Oceanus* as the Father of Gods and Men, on Account of the Ocean's encompaſſing the Earth with his Waves, and becauſe he was the Principle of that radical Moiſture diffuſed through univerſal Matter, without which, according to *Thales*, nothing could either be produced or ſubſiſt.

Homer makes *Juno* viſit him at the remoteſt Limits of the Earth, and acknowledge him and *Tethys* as the Parents of the Gods, adding that ſhe herſelf had been brought up under their Tuition.

Oceanus was depicted with a Bull's Head, to repreſent the Rage and Bellowing of the Ocean when agitated by Storms.

CHAP. V. *Of* AURORA *and* TITHONUS.

WE have already obſerved, that this Goddeſs was the youngeſt Daughter of *Hyperion* and *Theia*. By the Greeks ſhe was ſtyled Ἠὼς; and by the Latins *Aurora*, on Account of her bright or golden Colour, and the Dew which attends her. *Orpheus* calls her the Harbinger of *Titan*, becauſe the Dawn beſpeaks the Approach of the Sun; others make her the Daughter of *Titan* and the Earth. She fell in Love with a beautiful Youth named *Cephalus* (whom ſome ſuppoſe to be the ſame with the Sun,) by whom ſhe had *Phaeton*. She had alſo an Amour with *Orion*, whom ſhe firſt ſaw a Hunting in the Woods, and carried him with her to *Delos*. By *Aſtreas* her Huſband, one of the Titans, ſhe had the Stars, and the four Winds, *Argeſtes*, *Zephyrus*, *Boreas*, and *Notus*. But her greateſt Favourite was *Tithonus*, to whom ſhe bore *Æmathion* and *Memnon*. This young Prince ſhe tranſported to

Delos, thence to *Æthiopia*, and laſt into Heaven, where ſhe obtained for him from the Deſtinies, the Gift of Immortality; but at the ſame Time forgot to add Youth, which alone could render the Preſent valuable. *Tithonus* grew old, and ſo decrepit as to be rocked to Sleep like an Infant. His Miſtreſs not being able to procure Death, to end his Miſery changed him into a Graſshopper; an Inſect which by caſting its Skin renews its Youth, and in its chirping ſtill retains the Loquacity of old Age.

The Hiſtorians ſay that *Tithonus* was a great Improver of Aſtronomy, and uſed to riſe before Morning to make his Obſervations. They add, that his Vigilance and Temperance were rewarded with a long Life; but when the Infirmities of old Age came on at laſt, *Aurora*, by the Help of oriental Drugs, reſtored him to Health and Vigour. Thus have they done Juſtice to the Salubrity of the Morning. This Prince is ſaid to have reigned in *Media*, where he founded the City of *Suſa* on the River *Choaſpes*, which became afterwards the Seat of the *Perſian* Empire.

The Story of *Cephalus* is related differently. He was the Nephew of *Æolus*, and had married *Procris* Daughter of *Erichtheus* King of Athens. *Aurora* ſeeing him often early in the Woods, intent on his Sport, conceived a violent Paſſion for him, and carried him with her to Heaven, where ſhe in vain uſed all her Arts to engage him to violate his conjugal Vow. The Prince, as fond of his Wife as the Goddeſs was of him, remained inexorably faithful. *Aurora* therefore, to undeceive him, ſent him to *Procris* in the Diſguiſe of a Merchant, to tempt her Conſtancy by large Preſents: This Artifice ſucceeded, and juſt when his Spouſe was on the Point of yielding, the unhappy Huſband diſcovered himſelf, and *Procris* fled to the Woods to hide her Shame. But being afterwards reconciled, ſhe made *Cephalus* a Preſent of an unerring Dart. A Preſent like this increaſed his Inclination to Hunting, and proved doubly fatal to the Donor. It happened the young Prince, one Day wearied with his Toil, ſat down in the Woods and called for *Aurora*,

or

or the gentle Breeze to cool him (4); this being overheard was carried to *Procris*, who though inconſtant, was Woman enough to be jealous; influenced by this Paſſion ſhe followed her Huſband, and concealed herſelf in a Thicket, where ſhe could obſerve his Motions. Unluckily the Noiſe ſhe made alarmed her Huſband, who thinking ſome wild Beaſt lay concealed, diſcharged the unerring Arrow, and pierced her to the Heart.

Mr. *Pope* in ſome Lines upon a Lady's Fan of his own Deſign, painted with this Story, has with his wonted Delicacy and Judgment applied it;

Come, gentle Air! th' Æolian Shepherd ſaid,
While Procris panted in the ſecret Shade;
Come, gentle Air, the fairer Delia cries,
While at her Feet her Swain expiring lies.
Lo the glad Gales o'er all her Beauties ſtray,
Breathe on her Lips, and in her Boſom play!
In Delia's Hand this Toy is fatal found,
Nor cou'd that fabled Dart more ſurely wound.
Both Gifts deſtructive to the Givers prove;
Alike both Lovers fall by thoſe they love.
Yet guiltleſs too this bright Deſtroyer lives,
At random wounds, nor knows the Wounds ſhe gives;
She views the Story with attentive Eyes,
And pities Procris while her Lover dies.

There is no Goddeſs of whom we have ſo many beautiful Deſcriptions in the Poets as *Aurora*. Indeed it is no Wonder they are luxuriant on this Subject, as there is perhaps no Theme in Nature, which affords ſuch an extenſive Field for Poetry or Painting as the varied Beauties of the Morning, whoſe Approach ſeems to exhilarate and enliven the whole inanimate Creation.

(4) In a capital Picture near this Hague, the Goddeſs is repreſented in a golden Chariot drawn by white Horſes winged; on her Head is the Morning Star, and ſhe is attended by Phœbus and the Dawn.

CHAP. VI. *Of* ATLAS.

ATLAS was the Son of *Japetus* and *Clymene*, and the Brother of *Prometheus*. In the Diviſion of his Father's Dominions, *Mauritania* fell to his Share, where he gave his own Name to that Mountain, which ſtill bears it. As he was greatly ſkilled in Aſtronomy, he became the firſt Inventor of the Sphere, which gave Riſe to the Fable, of his ſupporting the Heavens on his Shoulders. He had many Children. Of his Sons the moſt famous was *Heſperus*, *Tooke* calls him his Brother, p 325, who reigned ſome Time in Italy, which from him was called *Heſperia*. It is ſaid, this Prince being on Mount *Atlas* to obſerve the Motion of the Stars, was carried away by a Tempeſt, and in Honour to his Memory the Morning-Star was afterwards called by his Name. He left three Daughters, *Ægle*, *Arethuſa* and *Heſperithuſa*, who went by the general Appellation of *Heſperides*, and were poſſeſſed of thoſe famous Gardens which bore golden Fruit, and were guarded by the Vigilance of a formidable Dragon.

Atlas had ſeven Daughters, called after his own Name *Atlantides*, viz. *Maia*, *Electra*, *Taygete*, *Aſterope*, *Merope*, *Haylcyone* and *Celæno*. All theſe were matched either to Gods or Heroes, by whom they left a numerous Poſterity. Theſe from their Mother *Pleione*, were alſo ſtyled *Pleiades* (1). *Buſiris*, King of Egypt, carried them off by Violence; but *Hercules* travelling through Africa conquered him, and delivering the Princeſſes, reſtored them to their Father, who to requite his Kindneſs taught him Aſtronomy, whence aroſe the Fable, of that Hero's ſupporting the Heavens for a Day to eaſe *Atlas* of his Toil. The *Pleiades*, however, endured a new Perſecution from *Orion*, who purſued them five Years, till *Jove* prevailed on by their Prayers took them up into the Hea-

(1) So called from a Greek Word, which ſignifies Sailing; becauſe they were reckoned favourable to Navigation.

vens,

p.12.
p.11.
AURORA & TITHONUS.
OCEANUS & TETHYS.
p.13.
p.14.
DEUCALION & PYRRHA.
ATLAS.

vens, where they form the *Conſtellation*, which bears their Name.

By *Æthra*, *Atlas* was the Father of ſeven Daughters, called *Ambroſia*, *Endora*, *Paſithoe*, *Coronis*, *Plexaris*, *Pytho*, and *Tyche*, who bore one common Appellation of the *Hyades* (2). Theſe Virgins grieved ſo immoderately for the Death of their Brother *Hyas*, devoured by a Lion, that *Jupiter*, out of Compaſſion, changed them into Stars, and placed them in the Head of *Taurus*, where they ſtill retain their Grief, their Riſing and Setting being attended with extraordinary Rain. Others make theſe laſt the Daughters of *Lycurgus*, born in the Iſle of *Naxos*, and tranſlated to the Skies, for their Care in the Education of *Bacchus*, probably becauſe theſe Showers are of great Benefit in forwarding the Vintage.

According to *Hyginus*, *Atlas* having aſſiſted the Giants in their War againſt *Jupiter*, was by the victorious God doomed as a Puniſhment, to ſuſtain the Weight of the Heavens.

Ovid gives a very different Account of *Atlas*, who, as he ſays, was the Son of *Japetus* and *Aſia*. He repreſents him as a powerful and wealthy Monarch, Proprietor of the Gardens which bore golden Fruit; but tells us, that being warned by the Oracle of *Themis*, that he ſhould ſuffer ſome great Injury from a Son of *Jupiter*, he ſtrictly forbad all Foreigners Acceſs to his Court or Preſence. *Perſeus*, however, had the Courage to appear before him, but was ordered to retire, with ſtrong Menaces in Caſe of Diſobedience. But the Hero preſenting his Shield with the dreadful Head of *Meduſa* to him, turned him into the Mountain which ſtill bears his Name.

The *Abbe La Pluche* has given a very clear and ingenious Explication of this Fable. Of all Nations the *Egyptians* had with the greateſt Aſſiduity cultivated *Aſtronomy*. To point out the Difficulties which at-

(2) From the Greek Verb to Rain, the Latins called them Suculæ, from the Greek Word ὗς, or Swine, becauſe they ſeemed to delight in wet and dirty Weather.

tend

tend the Study of this Science, they repreſented it by an Image, bearing a Globe or Sphere on its Back, and which they called *Atlas*, a Word ſignifying (3) *great Toil or Labour*. But the Word alſo ſignifying *ſupport* (4), the *Phænicians*, led by the Repreſentation, took it in this laſt Senſe; and in their Voyages to *Mauritania*, ſeeing the high Mountains of that Country covered with Snow, and loſing their Tops in the Clouds, gave them the Name of *Atlas*, and ſo produced the Fable, by which the Symbol of *Aſtronomy* uſed among the *Egyptians*, became a *Mauritanian* King, transformed into a Mountain, whoſe Head ſupports the Heavens.

The reſt of the Fable is equally eaſy to account for. The annual Inundations of the *Nile* obliged that People, to be very exact in obſerving the Motions of the heavenly Bodies. The *Hyades* or *Huades*, took their Name from the Figure V which they form in the Head of *Taurus*. The *Pleiades* were a remarkable Conſtellation, and of great Uſe to the *Egyptians* in regulating the Seaſons. Hence they became the Daughters of *Atlas:* And *Orion*, who riſes juſt as they ſet, was called their Lover. By the golden Apples which grew in the Gardens of the *Heſperides*, the *Phenicians* expreſſed the rich and beneficial Commerce they had in the *Mediterranean*; which being carried on during three Months of the Year only, gave Riſe to the Fable of the *Heſperian* Siſters (5).

(3) From *Telaah*, to ſtrive, comes *Atlah* Toil; whence the *Greeks* derived their ατλος, or Labour, and the *Romans exantlo* to ſurmount great Difficulties.

(4) From *Telah*, to ſuſpend, is derived *Atlah*, Support, whence the *Greek* Word Ειλ for a Column or Pillar.

(5) From *Eſper*, the good Share, or the beſt Lot.

CHAP.

CHAP. VII. *Of* JAPETUS, *and his Sons* EPIMETHEUS *and* PROMETHEUS; *of* PANDORA's *Box, and the Story of* DEUCALION *and* PYRRHA.

JAPETUS was the Offspring of *Cælus* and *Terra*, and one of the Giants who revolted againſt *Jupiter*. He was a powerful and haughty Prince, who lived ſo long, that his Age became a Proverb. Before the War he had a Daughter, called *Anchiale*, who founded a City of her own Name in *Cilicia*. He had ſeveral Sons, the chief of whom were *Atlas*, (mentioned in the preceding Chapter) *Buphagus*, *Prometheus* (6) and *Epimetheus*. Of theſe, *Prometheus* became remarkable, by being the Object of *Jupiter*'s Reſentment. The Occaſion is related thus; Having ſacrificed two Bulls to that Deity, he put all the Fleſh of both in one Skin, and the Bones in the other, and gave the God his Choice, whoſe Wiſdom for once failed him ſo, that he pitched upon the worſt Lot. *Jupiter* incenſed at the Trick put upon him, took away Fire from the Earth, 'till *Prometheus*, by the Aſſiſtance of *Minerva*, ſtole into Heaven, and lighting a Stick at the Chariot of the Sun, recovered the Bleſſing, and brought it down again to Mankind. Others ſay the Cauſe of *Jupiter*'s Anger was different, *Prometheus* being a great Artiſt, had formed a Man of Clay of ſuch exquiſite Workmanſhip, that *Pallas*, charmed with his Ingenuity, offered him whatever in Heaven could contribute to finiſh his Deſign: For this End ſhe took him up with her to the celeſtial Manſions, where, in a Ferula, he hid ſome of the Fire of the Sun's Chariot Wheel, and uſed it to animate his Image (7). *Jupiter*, either to revenge his Theft, or the former Affront, commanded *Vulcan* to make a Woman, which, when he had done, ſhe was introduced into the Aſſembly of the Gods, each of whom

(6) So called from τῆς προμηθείας or Providence, that is, his Skill in Divination.

(7) Some ſay his Crime was not the enlivening a Man of Clay; but the Formation of Woman.

beſtowed

beſtowed on her ſome Additional Charm or Perfection. *Venus* gave her Beauty, *Pallas* Wiſdom, *Juno* Riches, *Mercury* taught her Eloquence, and *Apollo* Muſick: From all theſe Accompliſhments, ſhe was ſtyled *Pandora* (8), and was the firſt of her Sex. *Jupiter*, to complete his Deſigns, preſented her a Box, in which he had encloſed *Age*, *Diſeaſes*, *War*, *Famine*, *Peſtilence*, *Diſcord*, *Envy*, *Calumny*, and in ſhort, all the Evils and Vices which he intended to afflict the World with. Thus equipped, ſhe was ſent down to *Prometheus*, who wiſely was on his Guard againſt the Miſchief deſigned him. *Epimetheus* his Brother, though forewarned of the Danger, had leſs Reſolution; for enamoured with the Beauty of *Pandora* (9), he married her, and opened the fatal Box, the Contents of which ſoon overſpread the World. *Hope* alone reſted at the Bottom. But *Jupiter*, not yet ſatisfied, diſpatched *Mercury* and *Vulcan* to ſeize *Prometheus*, whom they carried to Mount *Caucaſus*, where they chained him to a Rock, and an Eagle or Vulture was commiſſioned to prey on his Liver, which every Night was renewed in Proportion as it was conſumed by Day. But *Hercules* ſoon after killed the Vulture and delivered him. Others ſay, *Jupiter* reſtored him his Freedom for diſcovering his Father *Saturn*'s Conſpiracy, (10) and diſſuading his intended Marriage with *Thetis*. *Nicander*, to this Fable of *Prometheus*, lends an additional Circumſtance. He tells us ſome ungrateful Men diſcovered the Theft of *Prometheus* firſt to *Jupiter*, who rewarded them with *perpetual Youth*. This Preſent they loaded on the Back of an Aſs, who ſtopping at a Fountain to quench his Thirſt, was hindered by a Water Snake, who would not let him

(8) So called from παν δωρον *i. e.* loaded with Gifts or Accompliſhments. *Heſiod* has given a fine Deſcription of her in his *Theogony*, *Cooke*, p. 770.

(9) Others ſay *Pandora* only gave the Box to the Wife of *Epimetheus*, who opened it from a Curioſity natural to her Sex.

(10) *Lucian* has a very fine Dialogue between *Prometheus* and *Jupiter* on this Subject.

drink

drink 'till he gave him the Burthen he carried. Hence the Serpent renews his Youth upon changing his Skin.

Prometheus had an Altar in the Academy at *Athens*, in common with *Vulcan* and *Pallas*. His Statues are repreſented with a Sceptre in the Hand.

There is a very ingenious Explanation of this Fable; it is ſaid *Prometheus* was a wiſe Prince, who reclaiming his Subjects from a ſavage to a ſocial Life, was ſaid to have animated Men out of Clay: He firſt inſtituted Sacrifices (according to (1) *Pliny)* which gave Riſe to the Story of the two Oxen. Being expelled his Dominions by *Jupiter* he fled to *Scythia*, where he retired to Mount *Caucaſus*, either to make Aſtronomical Obſervations, or to indulge his Melancholy for the Loſs of his Dominions. This occaſioned the Fable of the Vulture feeding upon his Liver. As he was alſo the firſt Inventor of forging Metals by Fire, he was ſaid to have ſtole the Element from Heaven. In ſhort, as the firſt Knowledge of Agriculture, and even Navigation, is aſcribed to him, it is no Wonder if he was celebrated for forming a living Man from an inanimated Subſtance.

Some Authors imagine *Prometheus* to be the ſame with *Noah*. The learned *Bochart* imagines him to be *Magog*. Each Opinion is ſupported by Arguments, which do not want a Shew of Probability.

The Story of *Pandora* affords very diſtinct Traces of the Tradition of the Fall of our firſt Parents, and the Seduction of *Adam* by his Wife *Eve*.

CHAP. VIII. *Of* DEUCALION *and* PYRRHA.

DEUCALION was the Son of *Prometheus*, and had married his Couſin German *Pyrrha* the Daughter of *Epimetheus*, who bore him a Son, called *Helenes*, who gave his Name to *Greece*. *Deucalion* reigned in *Theſſaly* (2), which he governed with Equity and Juſ-

(1) *Pliny*, Book 7, cap. 56.

(2) By the *Arundelian* Marbles, *Deucalion* ruled at *Lycorea*, in the Neighbourhood of *Parnaſſus*, about the Beginning of the Reign of *Cecrops* King of *Athens*.

tice;

tice; but his Country, for the Wickedneſs of the Inhabitants, being deſtroyed by a Flood, he and his Queen only eſcaped by ſaving themſelves on Mount *Parnaſſus*. After the Decreaſe of the Waters, this illuſtrious Pair conſulted the Oracle of *Themis* in their Diſtreſs. The Anſwer was in theſe Terms, 'Depart 'the Temple, veil your Heads and Faces, unlooſe 'your Girdles, and throw behind your Backs the 'Bones of your Grandmother.' *Pyrrha* was ſhocked at an Advice, which her Piety made her regard with Horror: But *Deucalion* penetrating the myſtical Senſe revived her, by telling her the Earth was their Grandmother, and that the Bones were only Stones. They immediately obey the Oracle, and behold its Effect. The Stones which *Deucalion* threw, became living Men: Thoſe caſt by *Pyrrha* roſe into Women. With theſe, returning into *Theſſaly*, that Prince repeopled his Kingdom, and was honoured as the *Reſtorer* of *Mankind*.

To explain this Fable it is neceſſary to obſerve, there were five Deluges, of which the one in Queſtion was the *Fourth*, in order of Time, and laſted, according to *Ariſtotle*'s Account, the whole Winter. It is therefore needleſs to waſte Time in drawing a Parallel between this Story and the *Moſaic* Flood. The Circumſtance of the Stones (3) ſeems occaſioned by the ſame Word bearing two Significations; ſo that theſe myſterious Stones are only the Children of ſuch as eſcaped the general Inundation.

CHAP. IX. *Of* SATURN.

SATURN was the younger Son of *Cælus* and *Terra*, and married his Siſter *Veſta*. Under the Article of *Cælus*, we have taken Notice how he treated his Father. We find a new Proof of his Ambition in his endeavouring, by the Aſſiſtance of his Mother, to ex-

(3) The *Phenician* Word *Ab n*, or *Eben*, ſignifies both a Stone and a Child; and the *Greek* Word Λαας Λαος denotes either a Stone or a People.

clude

clude his elder Brother *Titan* from the Throne, in which he ſo far ſucceeded, that this Prince was obliged to reſign his Birthright, on theſe Terms, that *Saturn* ſhould not bring up any Male Children, ſo that the Succeſſion might devolve to the right Male Line again.

Saturn, it is ſaid, obſerved theſe Conditions ſo faithfully, that he devoured all the Sons he had by his Wife, as ſoon as born. But his Exactneſs in this Point was at laſt fruſtrated by the Artifice of *Veſta*. Having brought forth the *Twins*, *Jupiter* and *Juno*, ſhe preſented the latter to her Huſband, and concealing the Boy, ſent him to be nurſed on Mount *Ida* in *Crete*, committing the Care of him to the *Curetes* and *Corybantes*. *Saturn*, however, getting ſome Intelligence of the Affair, demanded the Child, in whoſe ſtead his Wife gave him a Stone ſwaddled up, which he ſwallowed. This Stone had the Name of *Ab-addir* (or the Potent Father) and received divine Honours.

This Fiction, of *Saturn*'s devouring his Sons, according to Mr. *Le Clerc* (4), was founded upon a Cuſtom which he had of baniſhing or confining his Children, for fear they ſhould one Day rebel againſt him. As to the Stone which *Saturn* is ſaid to ſwallow, this is another Fiction founded on the double Meaning of the Word *Eben*, which ſignifies both a *Stone* and a *Child*, and means no more than, that *Saturn* was deceived by *Rhea*'s ſubſtituting another Child in the Room of *Jupiter*.

Titan finding the mutual Compact made between him and his Brother thus violated, took Arms to revenge the Injury, and not only defeated *Saturn*, but made him and his Wife *Veſta* Priſoners, whom he confined in *Tartarus*, a Place ſo dark and diſmal, that it afterwards became one of the Appellations of the infernal Regions. In the mean Time *Jupiter* being grown up, raiſed an Army in *Crete* for his Father's Deliverance. He alſo hired the *Cecrops* to aid him in this Expedition; but on their Refuſal to join him after

(4) Remarks upon *Heſiod*.

taking

taking the Money, he turned them into Apes. After this he marched againſt the *Titans*, and obtained a complete Victory. The Eagle which appeared before the Engagement, as an auſpicious Omen, was ever after choſen to carry his Thunder. From the Blood of the *Titans*, ſlain in the Battle, proceeded Serpents, Scorpions, and all venomous Reptiles. Having by this Succeſs freed his Parents, the young Prince cauſed all the Gods aſſembled, to renew their Oath of Fidelity to *Saturn*, on an *Altar*, which on that Account has been raiſed to a *Conſtellation* in the Heavens. *Jupiter* after this married *Metis* Daughter of *Oceanus*, who, it is reported, gave *Saturn* a Potion, which cauſed him to bring up *Neptune* and *Pluto*, with the reſt of the Children he had formerly devoured (5).

The Merit of the Son, (as it often happens) only ſerved to increaſe the Father's Jealouſy, which received new Strength from an antient Oracle or Tradition, that he ſhould be dethroned by one of his Sons. *Jupiter* therefore, ſecretly informed of the Meaſures taken to deſtroy him, ſuffered his Ambition to get the Aſcendant over his Duty, and taking up Arms, depoſed his Father, whom by the Advice of *Prometheus*, he bound in woollen Fetters, and threw into *Tartarus* with *Japetus* his Uncle. Here *Saturn* ſuffered the ſame barbarous Puniſhment of Caſtration he had inflicted on his Father *Cælus*.

Macrobius ſearches into the Reaſon why this God was bound with Fetters of Wool, and adds from the Teſtimony of *Apollidorus*, that he broke theſe Cords once a Year at the Celebration of the *Saturnalia* (6). This he explains by ſaying, that this Fable alluded to the Corn, which being ſhut up in the Earth, and detained by Chains, ſoft and eaſily broken, ſprung forth and annually arrived at Maturity. The *Abbe Banier* ſays (7), that the *Greeks* looked upon the Places ſituated to the Eaſt, as higher than thoſe that lay weſtward; and from hence concludes, that by *Tartarus* or *Hell*,

(5) By this, *Jupiter* ſhould be the youngeſt Son of *Saturn*.
(6) Sat Lib. 1. c. 8. (7) *Banier's Mythology*, Vol. 2. 185.

they only meant *Spain*. As to the Caſtration of *Saturn*, Mr. *Le Clerc* conjectures (8), that it only means that *Jupiter* had corrupted his Father's Council, and prevailed upon the moſt conſiderable Perſons of his Court to deſert him.

The Manner in which *Saturn* eſcaped from his Priſon is not related. He fled to *Italy*, where he was kindly receiv'd by *Janus* then King of that Country, who aſſociated him in the Government. From hence that Part of the World obtained the Name of *Saturnia Tellus*, as alſo that of *Latium* from *Lateo* to lie hid, becauſe he found a Refuge here in his Diſtreſs. On this Account Money was coined with a Ship on one Side, to ſignify his Arrival, and a *Janus* with a double Head on the other, to denote his ſharing the regal Authority.

The Reign of *Saturn* was ſo mild and happy, that the Poets have given it the Name of the GOLDEN AGE, and celebrated it with all the Pomp and Luxuriancy of Imagination (9). According to *Varro*, this Deity, from his inſtructing the People in Agriculture and Tillage, obtained his Name (10) of *Saturn*. The *Sickle* which he uſed in reaping being caſt into *Sicily*, gave that Iſland its antient Name of *Drepanon*, which in *Greek* ſignifies that Inſtrument.

The Hiſtorians give us a very different Picture of *Saturn*. *Diodorus* repreſents him, as a tyrannical, covetous, and cruel Prince, who reigned over *Italy* and *Sicily*, and enlarged his Dominions by Conqueſt: He adds, that he oppreſſed his Subjects by ſevere Taxes, and kept them in Awe by ſtrong Garriſons. This Account agrees very well with thoſe who make *Saturn* the firſt who inſtituted human Sacrifices, which probably gave Riſe to the Fable of his devouring his own Children. Certain it is, that the *Carthaginians* (1) offered

(8) Remarks upon *Heſiod*.

(9) The Reader will ſee more on this Head under the ſucceeding Article.

(10) From *Satus*, that is, Sowing or Seed-Time.

(1) Mr. *Selden* in his Treatiſe of the *Syrian* Gods, ſpeaking of *Moloch*, imagines from the Cruelty of his Sacrifices, he was the

offered young Children to this Deity; and amongſt the *Romans*, his Prieſts were cloathed in Red, and at his Feſtivals, Gladiators were employed to kill each other.

The Feaſts of this Deity were celebrated with great Solemnity amongſt the *Romans* about the Middle of *December*. They were firſt inſtituted by *Tullus Hoſtilius*, though *Livy* dates them from the Conſulſhip of *Manilius* and *Sempronius*. They laſted but one Day till the Time of *Julius Cæſar*, who ordered them to be protracted to three Days; and in Proceſs of Time they were extended to five. During theſe, all public Buſineſs was ſtopped, the Senate never aſſembled, no War could be proclaimed, or Offender executed. Mutual Preſents of all kinds, (particularly Wax Lights) were ſent and received, Servants wore the *Pileus* or Cap of Liberty, and were waited on by their Maſters at Table. All which was deſigned to ſhew the Equality and Happineſs of Mankind under the golden Age.

The *Romans* kept in the Temple of *Saturn*, the *Libri Elephantini*, or Rolls, containing the Names of the *Roman* Citizens, as alſo the Public Treaſure. This Cuſtom they borrowed from the *Egyptians*, who in the Temple of *Sudac*, or *Chrone*, depoſited their Genealogies of Families and the public Money.

Saturn, like the other Heathen Deities, had his *Amours*. He fell in Love with the Nymph *Phyllyra*, the Daughter of *Oceanus*, and was by his Wife *Rhea* ſo near being ſurpriſed in her Company, that he was forced to aſſume the Form of a Horſe. This ſudden Transformation had ſuch an Effect on his Miſtreſs, that ſhe bore a Creature whoſe upper Part was like a Man, and the reſt like a Horſe. This Son of *Saturn* became famous for his Skill in Muſic and Surgery.

A modern Author, *M. La Pluche*, has very juſtly accounted for this fabulous Hiſtory of *Saturn*, which

the ſame as *Saturn*. In the Reign of *Tiberius*, that Prince crucifyed the Prieſts of *Saturn* for offering young Infants at his Altars. This Idea of *Saturn*'s Malignity is, perhaps, the Reaſon why the Planet, which bears this Name, was thought ſo inauſpicious and unfriendly to Mankind.

certainly

JANUS.
SATURN
JUPITER.
CYBELE.

certainly derived its Origin from *Egypt*. The annual Meeting of the Judges in that Country was notifyed by an *Image* with a long Beard, and a Scythe in his Hand. The firſt denoted the Age and Gravity of the Magiſtrates, and the latter pointed out the Seaſon of their aſſembling, juſt before the firſt Hay-making or Harveſt. This Figure they called by the Names of *Sudec* (2), *Chrone* (3), *Chiun* (4), and *Saterin* (5); and in Company with it, always expoſed, another Statue repreſenting *Iſis*, with ſeveral Breaſts, and ſurrounded with the Heads of Animals, which they call'd *Rhea* (6), as theſe Images continued expoſed till the Beginning of the new Solar Year, or the Return of *Oſiris* (the Sun) ſo *Saturn* became regarded as the Father of Time. Upon other Occaſions the *Egyptians* depicted him with Eyes before and behind, ſome of them open, others aſleep; and with four Wings, two ſhut and two expanded (7). The *Greeks* took theſe Pictures in the literal Senſe, and turned into fabulous Hiſtory what was only allegorical.

Bochart, and ſome other learned Antiquaries, conceived *Saturn* to be the ſame with *Noah*, and drew a Parallel, in many Inſtances, which ſeem to favour their Opinion.

Saturn was uſually repreſented as an old Man, bareheaded and bald, with all the Marks of Age and Infirmity in his Face. In his Right-Hand they ſometimes placed a Sickle, or Scythe, at others a Key, and a Serpent biting its own Tail, and circumflexed in his Left. He ſometimes was pictured with ſix Wings, and Feet of Wool, to ſhew how inſenſibly and ſwiftly Time paſſes. The Scythe denoted his cutting down and impairing all Things, and the Serpent the Revolution of the Year: *Quod in ſeſe volvitur Annus.*

(2) From *Tſadick*, or *Sudec*, Juſtice, or the Juſt.

(3) From *Keren*, Splendor, the Name given to *Moſes* on his Deſcent from the Mount; hence the *Greek* χρονος.

(4) From *Cohen* a Prieſt, is derived *Keunah*, or the ſacerdotal Office.

(5) From *Seter*, a Judge, is the Plural *Seterim*, or the Judges.

(6) From *Rahah*, to feed, comes *Rebea*, or *Rhea*, a Nurſe.

(7) This Figure ſeems borrowed from the Cherubim of the *Hebrews*.

CHAP.

CHAP. X. *Of the* GOLDEN AGE.

DIFFICULT as it is, to reconcile the Inconſiſtencies between the Poets and Hiſtorians in the preceding Account of *Saturn*, yet the concurrent Teſtimony of the former in placing the *Golden Age* in his Times, ſeems to determine the Point in his Favour; and to prove that he was a Benefactor and Friend to Mankind, ſince they enjoyed ſuch Felicity under his Adminiſtration. We can never ſufficiently admire the maſterly Deſcription given by *Virgil* of theſe *Halcyon* Days, when Peace and Innocence adorned the World, and ſweetened all the Bleſſings of untroubled Life. *Ovid* has yet heightened the Deſcription with thoſe Touches of Imagination peculiar to him. Amongſt the *Greek* Poets, *Heſiod* has touched this Subject with that agreeable Simplicity which diſtinguiſhes all his Writings.

By the *Golden Age* might be figured out the Happineſs of the primæval State before the firſt and univerſal Deluge, when the Earth remaining in the ſame Poſition in which it was firſt created, flouriſhed with perpetual Spring, and the Air always temperate and ſerene, was neither diſcompoſed by Storms, nor darkened by Clouds. The Reaſon of affixing this Time to the Reign of *Saturn*, was probably this: The *Egyptians* held the firſt annual Aſſembly of their Judges in the Month of *February*, and as the Deciſions of theſe Sages were always attended with the higheſt Equity, ſo the People regarded that Seaſon as a Time of general Joy and Happineſs, rather as all Nature with them was then in Bloom, and the whole Country looked like one enamelled Garden, or Carpet.

But after all it appears, that theſe halcyon Times were but of a ſhort Duration, ſince the Character *Plato*, *Pythagoras*, and others give of this Age can only relate to that State of perfect Innocence which ended with the Fall.

CHAP.

CHAP. XI. *Of the* GIANTS.

THE Giants were produced (as has been already obſerved) of the Blood which flowed from the Wound of *Saturn*, when caſtrated by his Son *Jupiter*. Proud of their own Strength, and fired with a daring Ambition, they entered into an Aſſociation to dethrone *Jupiter*; for which Purpoſe they piled Rocks on Rocks, in order to ſcale the Skies. This Engagement is differently related by Authors, both as to the Place where it happened, and the Circumſtances which attended it; ſome Writers laying the Scene in *Italy* (8), others in *Greece* (9). It ſeems the Father of the Gods was apprized of the Danger, as there was a prophetical Rumour amongſt the Deities, that the Giants ſhould not be overcome, unleſs a Mortal aſſiſted in the War. For this Reaſon *Jove*, by the Advice of *Pallas*, called up *Hercules*, and being aſſiſted by the reſt of the Gods gained a complete Victory over the Rebels, moſt of whom periſhed in the Conflict. *Hercules* firſt ſlew *Alcyon* with an Arrow, but he ſtill ſurvived and grew ſtronger, till *Minerva* drew him out of the Moon's Orb, when he expired. This Goddeſs alſo cut off the Heads of *Enceladus* and *Pallantes*, and afterwards encountering *Alcyoneus* at the *Corinthian* Iſthmus, killed him in Spite of his monſtrous Bulk. *Porphyris*, about to raviſh *Juno*, fell by the Hands of *Jupiter* and *Hercules*. *Apollo* and *Hercules* diſpatched *Ephialtes*, and *Hercules* ſlew *Eurytus*, by darting an Oak at him. *Clytius* was ſlain by *Hecate*, and *Polybotes* flying through the Sea, came to the Iſle of *Coos*, where *Neptune* tearing off Part of the Land, hurled it at him, and formed the Iſle of *Niſyros*. *Mercury* ſlew *Hypolitus*, *Gratian* was vanquiſhed by *Diana*, and the *Parcæ* claimed their Share in the Victory, by the De-

(8) In the *Phlegræan* Plains, in *Campania*, near Mount *Veſuvius*, which abound with ſubterraneous Fires, and hot Mineral Springs.

(9) Where they ſet Mount *Oſſa* on *Pelion*, in order to aſcend the Skies.

ſtruction

ſtruction of *Agryus* and *Thoan*. Even *Silenus* his Aſs by his opportune Braying, contributed to put the Giants in Confuſion, and compleat their Ruin. During this War, of which *Ovid* has left us a ſhort Deſcription, *Pallas* diſtinguiſhed herſelf by her Wiſdom, *Hercules* by his Strength, *Pan* by his Trumpet, which ſtruck a Terror in the Enemy, and *Bacchus* by his Activity and Courage. Indeed their Aſſiſtance was no more than ſeaſonable; for when the Giants firſt made their audacious Attempt, the Gods were ſo aſtoniſhed, that they fled into *Egypt*, where they concealed themſelves in various Shapes.

But the moſt dreadful of theſe Monſters, and the moſt difficult to ſubdue, was *Typhon* or *Typhæus*; whom, when he had almoſt diſcomfited all the Gods, *Jupiter* purſued to Mount *Caucaſus*, where he wounded him with his Thunder; but *Typhon* turning upon him took him Priſoner, and after cutting with his own Sickle the Nerves of his Hands and Feet, threw him on his Back, carried him into *Cilicia*, and impriſoned him in a Cave, whence he was delivered by *Mercury*, who reſtored him to his former Vigour. After this, *Jove* had a ſecond Engagement with *Typhon*, who flying into *Sicily*, was overwhelmed by Mount *Ætna*.

The Giants are repreſented by the Poets as Men of huge Stature and horrible Aſpect, their lower Parts being of a Serpentine Form. But above all, *Typhon*, or *Typhæus*, is deſcribed in the moſt ſhocking Manner. *Heſiod* has given him an hundred Heads of Dragons uttering dreadful Sounds, and having Eyes that darted Fire. He makes him, by *Echidna*, the Father of the Dog *Orthus*, of *Cerberus*, *Hydra*, *Chimæra*, *Sphinx*, the *Nemæan* Lion, the *Heſperian* Dragon, and of Storms and Tempeſts.

Hiſtorians ſay *Typhæus* was the Brother of *Oſiris* King of *Egypt*, who, in the Abſence of this Monarch, formed a Conſpiracy to dethrone him at his Return, for which End he invited him to a Feaſt, at the Concluſion of which, a Cheſt of exquiſite Workmanſhip was brought in, and offered to him who lying down in it ſhould be found to fit it beſt. *Oſiris*

not

not diſtruſting the Contrivance, had no ſooner got in but the Lid was cloſed upon him, and the unhappy King thrown into the *Nile*. *Iſis* his Queen, to revenge the Death of her beloved Huſband, raiſed an Army, the Command of which ſhe gave to her Son *Orus*, who after vanquiſhing the Uſurper, put him to Death. Hence the *Egyptians*, who deteſted his Memory, painted him in their Hieroglyphic Characters in ſo frightful a Manner. The Length and Multiplicity of his Arms denoted his Power: The Serpents which formed his Heads ſignified his Addreſs and Cunning: The Crocodile Scales which covered his Body expreſſed his Cruelty and Diſſimulation; and the Flight of the Gods into *Egypt*, ſhewed the Precautions taken by the great Men to ſhelter themſelves from his Fury and Reſentment.

It is eaſy in this Story of the Giants to trace the *Moſaic* Hiſtory, which informs us how the Earth was afflicted with Men of uncommon Stature and great Wickedneſs. The Tradition of the Tower of *Babel*, and the Defeat of that impious Deſign, might naturally give Riſe to the Attempt of theſe Monſters, to inſult the Skies and make War on the Gods.

But there is another Explication of this Fable, which ſeems both more rational and curious. Amongſt the Names of the Giants we find thoſe of *Briareus* (1), *Rœchus* (2), *Othus* (3), *Ephialtes* (4), *Porphyrion* (5), *Enceladus* (6), and *Mimas* (7). Now the literal Sig-

(1) From *Beri* Serenity; and *Harcus*, leſt, to ſhew the Temperature of the Air deſtroyed.

(2) From *Reuach*, the Winds.

(3) From *Ouitta*, or *Othus*, the Times, to tipify the Viciſſitude of Seaſons.

(4) From *Evi*, or *Ephi*, Clouds; and *Altah*, Darkneſs, *i. e*, dark gloomy Clouds.

(5) From *Phaur*, to break, comes *Pharpher*, to ſeparate minutely: To denote the general Diſſolution of the primœval Syſtem.

(6) From *Enceled*, violent Springs or Torrents.

(7) From *Maim*, great and heavy Rains. Now all theſe were Phænomena new, and unknown before the Flood. See *La Pluche*'s Hiſtory of the Heavens, Vol. 1, p. 60.

nification of theſe leads us to the Senſe of the Allegory, which was deſigned to point out the fatal Conſequences of the Flood, and the conſiderable Changes it introduced with Regard to the Face of Nature. This is further confirmed by their Tradition, that their *Oſiris* vanquiſhed the Giants, and that *Orus* his Son, in particular, ſtopped the Purſuit of *Ræchus*, by appearing before him in the Form of a Lion. By which they meant, that, that induſtrious People had no Way of ſecuring themſelves againſt the bad Effects of the vernal Winds, which brought on their annual Inundation, but by exactly obſerving the Sun's Entrance into *Leo*, and then retiring to the high Grounds, to wait the going off of the Waters.

It may not be improper to add, that from the Blood of the *Giants* defeated by *Jupiter*, were produced Serpents and all Kinds of venomous Creatures.

CHAP. XII. *Of* JANUS.

THE Connection between *Saturn* and *Janus*, renders the Account of the Latter a proper Supplement to the Hiſtory of the Former. Writers vary as to the Birth of this Deity, ſome making him the Son of *Cælus* and *Hecate*, others the Offspring of *Apollo*, by *Creuſa* Daughter of *Erictheus*, King of *Athens*. *Heſiod* is ſilent about him in his *Theogony*, and indeed *Janus* was a God little known to the *Greeks*. According to *Cato*, he was a *Scythian* Prince, who at the Head of a victorious Army, ſubdued and depopulated *Italy*. But the moſt probable Opinion is, that he was an *Etrurian* King, and one of the earlieſt Monarchs of that Country, which he governed with great Wiſdom, according to the Teſtimony of *Plutarch*, who ſays, 'whatever he was, whether a King or a God, he was 'a great Politician, who tempered the Manners of his 'Subjects, and taught them Civility, on which Account he was regarded as the God of Peace, and 'never invoked during the Time of War.' The *Romans* held him in peculiar Veneration.

From

From *Fabius Pictor*, one of the old *Roman* Hiſtorians, we learn, that the antient *Tuſcans* were firſt taught by this good King to improve the Vine, to ſow Corn, and to make Bread, and that he firſt raiſed Temples and Altars to the Gods, who were before worſhipped in Groves. We have already mentioned *Saturn*, as the Introducer of theſe Arts into *Italy*, where *Janus* admitted him into a Share of his Power. Some ſay he was married to the youngeſt *Veſta*, the Goddeſs of *Fire*; others make his Wife the Goddeſs *Carna*, or *Carma* (8).

It is certain that he early obtained divine Honours at *Rome*, where *Numa Pompilius* inſtituted an annual Feſtival to him in *January*, which was celebrated with manly Exerciſes. *Romulus* and *Tatius* had before erected him a Temple upon Occaſion of the Union of the *Romans* with the *Sabines*. *Numa* ordained it ſhould be opened in Time of War, and ſhut in Time of Peace (9), which happened but thrice for ſeveral Centuries. 1. In the Reign of *Numa*. 2. In the Conſulate of *Attilius Balbus*, and *Manlius Torquatus*; and 3. By *Auguſtus Cæſar*, after the Death of *Antony*, and Reduction of *Egypt*.

Janus was the God who preſided over all new Undertakings. Hence in all Sacrifices the firſt Libations of Wine and Wheat were offered to him, as likewiſe all Prayers were prefaced with a ſhort Addreſs to him. The peculiar Offerings at his Feſtival were Cakes of new Meal and Salt, with new Wine and Frankincenſe (10). Then all Artificers and Tradeſmen began their Works, and the Roman Conſuls for the New Year ſolemnly entered on their Office. All Quarrels were laid aſide, mutual Preſents were made, and the Day concluded with Joy and Mirth.

(8) *Carna*, or *Carma*, was a Goddeſs who preſided over the vital Parts, and occaſioned a healthy Conſtitution of Body.

(9) Hence *Janus* took the Names of *Patuleius* and *Cluſius*.

(10) *Tooke* contradicts *Ovid*, and ſuppoſes *Pliny* to prove, that the Antients did not uſe this Gum in their Sacrifices, but the Paſſage of that Author, only ſays it was not uſed in the Time of the *Trojan* War.

Janus was repreſented with two Faces, and called *Bifrons*, *Biceps*, and *Didymæus*; as forming another Image of himſelf on the Diſk of the Moon, and looking to the paſt and approaching Year; with Keys, as opening and ſhutting up the Day (1). He is ſaid to have regulated the Months, the firſt of which is diſtinguiſhed by his Name, as the firſt Day of every Month was alſo ſacred to him. He was therefore ſeated in the Center of twelve Alters; and had on his Hands Figures to the Amount of Days in a Year. Sometimes his Image had four Faces, to expreſs the four Seaſons of the Year over which he preſided.

Though *Janus* be properly a *Roman* Deity, yet it is amongſt the *Egyptians* we muſt ſeek for the true Explanation of his Hiſtory. That Nation repreſented the Opening of their Solar Year by an Image, with a Key in its Hand, and two Faces, one old and the other young, to tipify or mark the old and new Year. King *Picus* with a Hawk's Head, who is uſually drawn near *Janus*, leaves no Doubt but that the Symbol of this Deity was borrowed from that People. The Reader, after putting all this together, will reaſonably conclude, that by this Figure could only be intended the Sun, the great Ruler of the Year.

CHAP. XIII. *Of the Elder* VESTA, *or* CYBELE *the Wife of* SATURN.

IT is highly neceſſary, in claſſing the Heathen Diviniries, to diſtinguiſh between this Goddeſs, who is alſo called *Rhea* and *Ops*, from another *Veſta* their Daughter, becauſe the Poets have been faulty in confounding them, and aſcribing the Attributes and Actions of the one to the other.

The elder *Veſta*, commonly called *Eſtia* by the *Greeks*, was the Daughter of *Cælus* and *Terra*, and married to her Brother *Saturn*, to whom ſhe bore a

(1) *Quaſi utriuſque januæ cæleſtis potentem; qui exoriens aperiat diem, occidens claudat.* Macrob. l. 1, c. 9.

numerous

numerous offspring. She had a Multiplicity of Names beſides, of which the principal were *Cybele*, *Magna Mater*, or the great Mother of the Gods; and *Bona Dea*, or the good Goddeſs, *&c.* Under different Characters ſhe had different Repreſentations, and diffetent Sacrifices.

Veſta is generally repreſented upon ancient Coins ſitting, though ſometimes ſtanding, with a lighted Torch in one Hand, and a Sphere in the other.

Under the Character of *Cybele* ſhe makes a more magnificent Appearance, being ſeated on a lofty Chariot drawn by Lions, crowned with Towers, and having a Key extended in her Hand.

Some indeed make the *Phrygian Cybele* a different Perſon from *Veſta:* They ſay ſhe was the Daughter of *Mæones* an antient King of *Phrygia* and *Dyndima*, and that her Mother, for ſome Reaſons, expoſed her on Mount *Cybelus*, where ſhe was nouriſhed by Lions. Her Parents afterwards owned her, and ſhe fell in Love with *Atys*, by whom conceiving, her Father cauſed her Lover to be ſlain, and his Body thrown to the wild Beaſts; *Cybele* upon this ran mad, and filled the Woods with her Lamentations. Soon after a Plague and Famine laying waſte the Country, the Oracle was conſulted, who adviſed them to bury *Atys* with great Pomp, and to worſhip *Cybele* as a Goddeſs. Accordingly they erected a Temple to her Honour at *Peſſinus*, and placed Lions at her Feet, to denote her being educated by the Animals.

Ovid relates the Story a little more in the marvellous Way; *Atys* was a Boy ſo called by *Cybele*, whom ſhe appointed but to preſide in her Rites, enjoining him inviolate Chaſtity; but the Youth happening to forget his Vow, in Reſentment the Goddeſs deprived him of his Senſes: But at laſt pitying his Miſery, ſhe turned him into a *Pine-Tree*, which, as well as the *Boy*, was held ſacred to her. The Animal commonly ſacrificed to *Cybele*, was the Sow, on Account of its Fæcundity.

The Prieſts of this Deity were the *Corybantes*, *Curetes*, *Idæi*, *Dactyli* and *Telchines*, who in their myſ-

tical Rites made great Uſe of Cymbals and other Inſtruments of Braſs, attended with extravagant Cries and Howlings. They ſacrificed ſitting on the Earth, and offered only the Hearts of the Victims.

The Goddeſs *Cybele* was unknown to the *Romans* till the Time of *Hannibal*, when conſulting the *Sybilline* Oracles, they found that formidable Enemy could not be expelled till they ſent for the *Idæan* Mother to *Rome*. *Attalus* then King of *Phrygia*, at the Requeſt of their Embaſſadors, ſent her Statue, which was of Stone. But the Veſſel which carried it arriving in the *Tyber*, was miraculouſly ſtopped, till *Claudia*, one of the *Veſtal-Virgins*, drew it aſhore with her Girdle.

This *Veſta*, to whom the living Flame was ſacred, is the ſame with the *Egyptian Iſis*, and repreſented the pure *Æther* incloſing, containing and pervading all Things. Their Expreſſions and Attributes are alike. She was conſidered as the Cauſe of Generation and Motion. The Parent of all the Luminaries, and is confounded with *Nature* and the *World*. She obtained the Name of *Eſtia*, as being the Life or Eſſence of all Things (2).

As to the Prieſts of *Cybele*, the *Corybantes*, *Curetes*, *&c.* they are of the ſame Original. *Crete* was a Colony of the *Egyptians*, conſiſting of three Claſſes of People, 1. The *Corybantes* or Prieſts (3). 2. The *Curetes*, (4) or Huſbandmen, and Inhabitants of Towns. 3. The *Dactyli* (5), or Artificers and labouring Poor. All which Names are of *Egyptian* Derivation.

Cybele was honoured at *Rome* by the Title of *Bona Dea*, or good Goddeſs. But this Devotion was only paid her by the Matrons, and the Rites were celebrated in ſo ſecret a Manner, that it was no leſs than

(2) Plato in Cratylo.

(3) From *Corban*, a Sacrifice or Oblation.

(4) From *Keret*, a City or Town, comes the Plural *Keretim*, to ſignify the Inhabitants.

(5) From *dac*, poor; and *tul* or *tyl*, a Migration: Hence our ultima *Thule*. The *Greeks* for the ſame Reaſon call the Fingers *Dactyli*, becauſe they are the Inſtruments of Labour.

Death

Death for any Man to be preſent at the Aſſembly (6). Whence they were called *Opertoria*.

The Roman Farmers and Shepherds worſhipped *Cybele* or *Veſta*, by the Title of *Magna Pales*, or the Goddeſs of Cattle and Paſtures. Her Feſtival was in *April*, at which Time they purified their Flocks and Herds with the Fumes of Roſemary, Laurel, and Sulphur, offered Sacrifices of Milk and Millet Cakes, and concluded the Ceremony by dancing round Straw-Fires. Theſe annual Feaſts were called *Palilia*, and were the ſame with the Θεσμοφορία of the *Greeks*, and probably of *Phœnician* or *Egyptian* Original.

The great Feſtival of *Cybele*, called *Megaleſia*, was always celebrated in *April*, and laſted eight Days at *Rome*.

CHAP. XIV. *Of* VESTA, *the younger*.

COLLECTED Fire is the Offspring of *Æther*. Hence we have another *Veſta*, ſaid to be the Daughter of the other, by *Saturn*, or *Time*, and the Siſter of *Ceres*, *Juno*, *Pluto*, *Neptune*, and *Jupiter*. She was ſo fond of a ſingle Life, that when her Brother *Jupiter* aſcended the Throne, and offered to grant whatever ſhe aſked, ſhe deſired only the Preſervation of her Virginity, and that ſhe might have the firſt Oblation in all Sacrifices (7), which ſhe obtained. According to *Lactantius*, the Chaſtity of *Veſta* is meant to expreſs the Nature of Fire, which is incapable of Mixture, producing nothing, but converting all Things into itſelf.

Numa Pompilius, the great Founder of Religion among the *Romans*, is ſaid firſt to have reſtored the antient Rites and Worſhip of this Goddeſs, to whom he erected a circular Temple, which in ſucceeding

(6) So we learn from *Tibullus*, Eclogue VI.
Sacra *Bonæ* maribus non adeunda Deæ.

(7) It is a Queſtion if this Privilege did not rather belong to the elder *Veſta*, in common with *Janus*.

Ages, was much embelliſhed. He alſo appointed four Prieſteſſes to be choſen out of the nobleſt Families in *Rome*, and of ſpotleſs Character, whoſe Office was to attend the ſacred Fire kept continually burning near her Altar. Theſe *Veſtal Virgins* continued in their Charge for thirty Years, and had very great Privileges annexed to their Dignity. This Fire was annually renewed, with great Ceremony, from the Rays of the Sun, on the Kalends of *March*. It was preſerved in Earthen Pots ſuſpended in the Air, and eſteemed ſo ſacred, that if by any Misfortune it became extinguiſhed, (as happened once) a Ceſſation enſued from all Buſineſs, till they had expiated the Prodigy. If this Accident appeared owing to the Neglect of the *Veſtals*, they were ſeverely puniſhed; and if they violated their Vow of Chaſtity, they were interred alive.

As *Veſta* was the Goddeſs of Fire, the *Romans* had no Images in her Temple to repreſent her, the Reaſon of which we learn in *Ovid* (8) Yet as ſhe was the Guardian of Houſes or Hearths, her Image was uſually placed in the Porch or Entry, and a daily Sacrifice offered her (9).

It is certain nothing could be a ſtronger or more lively Symbol of the Supreme Being, than Fire. Accordingly we find this Emblem in early Uſe throughout all the Eaſt. The *Perſians* held it in Veneration long before *Zoroaſter*, who, in the Reign of *Darius Hiſtaſpes* reduced the Worſhip of it to a certain Plan. The *Prytanei* of the *Greeks* were perpetual and holy Fires. We find *Æneas* bringing with him to *Italy* his *Penates* (or Houſhold Gods) the *Palladium* and the *ſacred Fire*. The *Veſta* of the *Etrurians*, *Sabines*, and *Romans*, was the ſame.

(8) His Words are theſe:

Effigiem nullam *Veſta* nec Ignis habet. *Faſti*, Lib. VI.

No Image Veſta's *Semblance can expreſs,*
Fire is too ſubtile to admit of Dreſs.

(9) Hence the Word *Veſtibulum*, for a Porch or Entry; and the *Romans* called their round Table *Veſtæ*, as the *Greeks* uſed the common Word Εστια to ſignify Chimneys and Altars.

CHAP.

CHAP. XV. *Of* JUPITER.

WE come now to the great King, or Maſter of the *Gods*. This Deity was the Son of *Saturn*, and *Rhea*, or *Veſta*, at leaſt this is that *Jupiter* to whom the Actions of all the others were chiefly aſcribed. For there were ſo many Princes called by his Name, that it ſeems to have been a common Appellation in early Times for a powerful or victorious Prince (10). The moſt conſiderable of theſe was certainly the *Cretan* Jove above-mentioned, of whoſe Education we have very various Accounts, as well as the Place of his Birth. The *Meſſenians* pretended to ſhow in the Neighbourhood of their City a Fountain called *Clepſydra*, where *Jupiter* was educated by the Nymphs *Ithome* and *Neda*; others ſay he was born at *Thebes* in *Bœotia*: but the moſt general and received Opinion is, that he was brought up near Mount *Ida* in *Crete*. *Virgil* tells us he was fed by the Bees, out of Gratitude for which he changed them from an Iron to a golden Colour. Some ſay his Nurſes were *Amalthœa* and *Meliſſa*, Daughters of *Meliſſus* King of *Crete*, who gave his Goats Milk and Honey; others, that *Amalthœa* was the Name of the Goat that nurſed him, whoſe Horn he preſented to thoſe Princeſſes with this Privilege annexed, that whoever poſſeſſed it ſhould immediately have whatever they deſired; whence it came to be called the *Horn* of *Plenty*. After this the Goat dying, *Jupiter* placed her amongſt the Stars, and by the Advice of *Themis* covered his Shield with her Skin to ſtrike Terror in the Giants, whence it obtained the Name of *Ægis*. According to others, he and his Siſter *Juno* ſucked the Breaſts of Fortune. Some alledge his Mother *Veſta* ſuckled him; ſome, that he was fed by wild Pigeons, who brought him *Ambroſia* from *Oceanus*, and by an Eagle, who carried *Nectar* in his Beak from a ſteep Rock; in Recompenſe of

(10) *Varro* reckoned up 300 *Jupiters*, and each Nation ſeems to have had one peculiar to itſelf.

which Services, he made the Former the Fore-tellers of Winter and Summer, and gave the Latter the Reward of Immortality, and the Office of bearing his Thunder. In ſhort, the Nymphs and the Bears claim a Share in the Honour of his Education, nor is it yet decided which has the beſt Title to it.

Let us now come to the Actions of *Jupiter*. The firſt, and indeed the moſt memorable of his Exploits, was his Expedition againſt the *Titans*, for his Father's Deliverance and Reſtoration, of which we have already ſpoken under the Article of *Saturn*. After this he dethroned his Father, and having poſſeſſed himſelf of his Throne, was acknowledged by all the Gods in Quality of their ſupreme *Apollo*, himſelf crowned with Laurel, and robed with Purple, condeſcended to ſing his Praiſes to his Lyre. *Hercules*, in order to perpetuate the Memory of his Triumphs, inſtituted the Olympic Games, where it is ſaid that *Phœbus* carried off the firſt Prize, by overcoming *Mercury* at the Race. After this, *Jupiter* being fully ſettled, divided his Dominions with his Brothers *Neptune* and *Pluto*, as will be ſhewn in the Sequel.

Jupiter, however, is thought to uſe his Power in a little too tyrannical a Manner, for which we find *Juno*, *Neptune*, and *Pallas* conſpired againſt, and actually ſeized, his Perſon. But the Giants *Cottus*, *Gyges* and *Briareus*, who were then his Guards, and whom *Thetis* called to his Aſſiſtance, ſet him at Liberty. How theſe Giants, with others of their Race, afterwards revolted againſt him, and were overthrown, has been already mentioned in its Place.

The Story of *Lycaon* is not the leaſt diſtinguiſhing of his Actions. Hearing of the prevailing Wickedneſs of Mankind, *Jove* deſcended to Earth, and arriving at the Palace of this Monarch, King of *Arcadia*, declared who he was, on which the People prepared Sacrifices, and the other Honours due to him. But *Lycaon*, both impious and incredulous, killed one of his Domeſticks, and ſerved up the Fleſh dreſſed at the Entertainment he gave the God, who deteſting ſuch horrid Inhumanity, immediately conſumed the Palace with Lightening,

ing, and turned the Barbarian into a Wolf. *Ovid* has related this Story with his uſual Art.

But as Ambition, when arrived at the Height of its Wiſhes, ſeldom ſtrictly adheres to the Rules of Moderation, ſo the Air of a Court is always in a peculiar Manner fatal to Virtue. If any Monarch deſerved the Character of encouraging Gallantry by his Example, it was certainly *Jupiter*, whoſe Amours are as numberleſs as the Metamorphoſes he aſſumed to accompliſh them, and have afforded an extenſive Field of Deſcription to the Poets and Painters, both antient and modern.

Jupiter had ſeveral Wives, *Metis*, or *Prudence*, his firſt, he is ſaid to have devoured, when big with Child, by which himſelf becoming pregnant, *Minerva* iſſued out of his Head adult and completely armed His ſecond was *Themis*, or *Juſtice*, by whom he had the *Hours*, meaning the *Regulation* of *Time*, *Eunomia* or *Good Order*, *Diche* or *Law*, *Eirene* or *Peace* and the *Deſtinies*, He alſo married *Juno*, his Siſter, whom it is reported he deceived under the Form of a *Cuckoo*, who, to ſhun the Violence of a Storm, fled for Shelter to her Lap (1). She bore to him *Hebe*, *Mars*, *Lucina*, and *Vulcan*. By *Eurynome* he had the three Graces; by *Ceres*, *Proſerpine*; by *Mnemoſyne*, the nine *Muſes*; by *Latona*, *Apollo* and *Diana*; by *Maia*, *Mercury*.

Of his Intrigues we have a pretty curious Detail. One of his firſt Miſtreſſes was *Caliſto* the Daughter of *Lycaon*, one of the Nymphs of *Diana*. To deceive her, he aſſumed the Form of the Goddeſs of Chaſtity, and ſucceeded ſo far as to make the Virgin violate her Vow. But her Diſgrace being revealed, as ſhe was bathing with her Patroneſs, the incenſed Deity not only diſgraced her, but (2) turned her into a Bear. *Jove*, in Compaſſion to her Puniſhment and Sufferings, raiſed her to a Conſtellation in the Heavens (3). *Caliſto*, however, left a Son called *Arcas*, who having inſtruc-

(1) At a Mountain near *Corinth*, thence called *Coceyx*.
(2) Some ſay it was *Juno* turned her into that Animal.
(3) Called *Urſa Major* by the *Latins*, and *Helice* by the *Greeks*.

ted

ted the *Pelaſgians* in Tillage and the Social Arts, they from him took the Name of *Arcadians*, and after his Death he was by his divine Father, allotted alſo (4) a Seat in the Skies.

There is ſcarce any Form which *Jupiter* did not at ſome Time or other aſſume to gratify his Deſires. Under the Figure of a Satyr he violated *Antiope* the Wife of *Lycus* King of *Thebes*, by whom he had two Sons, *Zethus* and *Amphion*. In the Reſemblance of a Swan he corrupted *Leda*, the Spouſe of *Tyndarus*, King of *Laconia*. Under the Appearance of a white Bull he carried off *Europa*, Daughter of *Agenor* King of *Phœnicia*, into *Crete*, where he enjoyed her. In the Shape of an Eagle he ſurpriſed *Aſteria* the Daughter of *Cæus*, and bore her away in his Talons in ſpite of her Modeſty. Aided by the ſame Diſguiſe, he ſeized the beauteous *Ganymede* Son of *Tros*, as he was hunting on Mount *Ida*, and raiſed him to the joint Functions of his Cup-bearer and Catamite.

It was indeed difficult to eſcape the Purſuits of a God, who by his unlimited Power made all Nature ſubſervient to his Purpoſes. Of this we have a remarkable Inſtance in *Danae*, whoſe Father, *Acriſius*, jealous of her Conduct, had ſecured her in a Brazen Tower; but *Jupiter* deſcending in a golden Shower, found Means to elude all the Vigilance of her Keepers. He found Means to inflame *Ægina* the Daughter of *Æſopus*, King of *Bœotia*, in the Similitude of a lambent Fire, and then carried her from *Epidaurus* to a deſert Iſle called *OEnope*, to which ſhe gave her own Name (5). *Clytoris*, a fair Virgin of *Theſſaly*, he debauched in the Shape of an Ant; but to corrupt *Alemena* the Wife of *Amphytrion*, he was obliged to aſſume the Form of her Huſband, under which the fair one being deceived, innocently yielded to his Deſires. By *Thalia* he had two Sons, called the *Pallaci*, and two by *Protogenia*, *viz.* *Æthlius* the Father of *Endymion*, and *Epaphus* the Founder of *Memphis* in *Egypt*, and

(4) The *Urſa Minor* of the *Latins*, and *Cynoſura* of the *Greeks*.
(5) The Iſle of *Ægina* in the *Archipelago*.

Father

Father of *Libya*, who gave her Name to the Continent of *Africk*. *Electra* bore him *Dardanus*, *Laodamia*, *Sarpedon* and *Argus*, *Jodama Deucalion*, with many others too tedious to enumerate, though mentioned by the Poets.

It is very evident that moſt, if not all the Stories relating to the Amours of the Gods, were invented by their reſpective Prieſts, to cover their Corruption or Debauchery. Of which this of *Danae* ſeems at leaſt a palpable Inſtance, and may ſerve to give ſome Idea of the reſt: *Acriſius* was informed by an Oracle, that his Grandſon would one Day deprive him of his Crown and Life; on which he ſhut up his Daughter *Danae* in a Brazen Tower of the Temple of *Apollo* at *Delphos*, the Prieſts of which Oracle probably gave him this Information, with no other View to forward their Scheme, which tended to gratify the Luſt of *Præteus* the King's Brother, who being let through the Roof, pretending to be *Jupiter*, and throwing large Quantities of Gold amongſt her Domeſticks, obtained his Wiſhes.

Two particular Adventures of his are too remarkable to be paſſed in Silence. He had deluded by his Arts *Semele* Daughter of *Cadmus*, King of *Thebes*, who proved with Child. *Juno* hearing of it, and intent on Revenge, under the Diſguiſe of *Beroe*, Nurſe to the Princeſs, was admitted to her Preſence, and artfully inſinuating to her that ſhe might not be deceived in her Lover, ſhe adviſed her the next Time he viſited her, to requeſt as a Proof of his Love, that ſhe might ſee him in the ſame Majeſty with which he embraced *Juno*. *Jupiter* granted, not without Reluctance, a Favour he knew would be ſo fatal to his Miſtreſs. The unhappy fair one, unable to bear the dazzling Effulgence, periſhed in the Flames, and with her, her Offspring muſt have done ſo too, if the God had not taken it out and incloſed it in his Thigh, where it lay the full Time, when he came into the World and was named *Bacchus*.

Jupiter next became enamoured of *Io*, the Daughter of *Inachus*, and, as ſome ſay, the Prieſteſs of *Juno*; having

having one Day met the Virgin returning from her Father's Grotto, he endeavoured to ſeduce her to an adjacent Foreſt; but the Nymph flying his Embraces, he involved her in ſo thick a Miſt, that ſhe loſt her Way, ſo that he eaſily undertook and enjoyed her. *Juno*, whoſe Jealouſy always kept her watchful, miſſing her Huſband, and perceiving a thick Darkneſs on the Earth, deſcended, diſpelled the Cloud, and had certainly diſcovered the Intrigue, had not *Jupiter* ſuddenly transformed *Io* into a white Heifer. *Juno* pleaſed with the Beauty of the Animal, begged her, and to allay her Jealouſy, he was obliged to yield her up. The Goddeſs immediately gave in Charge to *Argus*, who had a hundred Eyes, two of which only ſlept at a Time. Her Lover pitying the Miſery of *Io* in ſo ſtrict a Confinement, ſent *Mercury* down diſguiſed like a Shepherd, who with his Flute charmed *Argus* to ſleep, ſealed his Eyes with his *Caduceus* or Rod, and then cut off his Head. *Juno*, in regard to his Memory, placed his Eyes in the Tail of the Peacock, a Bird ſacred to her, and then turning her Rage againſt *Io*, ſent the *Furies* to purſue her wherever ſhe went (1); ſo that the wretched Fugitive weary of Liſe, implored *Jove* to end her Miſery. Accordingly the God intreats his Spouſe to ſhew her Compaſſion, ſwearing by *Styx* never to give her further Cauſe of Jealouſy. *Juno* on this becomes appeaſed, and *Io* being reſtored to her former Shape, is worſhipped in *Egypt* by the Name of *Iſis*.

The Fable of *Io* and *Argus* is certainly of *Egyptian* Birth, and the true Mythology is this: The Art of weaving firſt invented in *Egypt*, was by the Colonies of that Nation carried to *Greece* and *Cholcis*, where it was practiſed with this Difference, that the Seaſons for working were varied in each Country according to the

(1) Dr. *King* relates this Story a little differently. *Io* purſued by *Tiſiphone*, (one of the Furies) fell into the Sea, and was carried firſt to the *Thracian Boſphorus*, and thence into *Egypt*, where the Monſter ſtill purſuing her, was repelled by the *Nile*. After this ſhe was deified by *Jupiter*, and appointed to preſide over Winds and Navigation. It is eaſy to ſee this agrees better with the *Egyptian* Mythology.

Nature

Nature of the Climate. The Months of *February*, *March*, *April* and *May* they employed in *Egypt* in cultivating their Lands; whereas theſe being Winter Months with the *Grecians*, they kept the Looms buſy. Now the *Iſis*, which pointed out the *Neomeniæ* or Monthly Feſtivals in *Egypt*, was always attended with an *Horus* or Figure expreſſive of the Labour peculiar to the Seaſon. Thus the *Horus* of the weaving Months was a little Figure ſtuck over with Eyes, to denote the many Lights neceſſary for working by Night. This Image was called *Argos* (2), to ſignify his Intention. Now the vernal *Iſis* being depicted with the Head of a *Heifer*, to exemplify the Fertility and Pleaſantneſs of *Egypt* on the Sun's Entrance into *Taurus*, at the Approach of Winter ſhe quitted this Form, and ſo was ſaid to be taken into Cuſtody of *Argos*, from whom ſhe was next Seaſon delivered, by the *Horus* repreſenting *Anubis*, (or *Mercury*) that is the riſing of the Dog-Star. The taking theſe Symbolical Repreſentations, in a literal Senſe, gave Riſe to the Fable.

It is no Wonder if the Number of *Jupiter*'s Gallantries made him the Subject of Deteſtation among the primitive *Chriſtians*, as well as the Ridicule of the wiſer amongſt the Heathens. *Tertullian* obſerves with Judgment, "That it was no way ſtrange to ſee all "Ranks ſo debauched, when they were encouraged in "the moſt infamous Crimes by the Example of thoſe "they worſhipped, and from whom they were to ex-"pect Rewards and Puniſhments." *Lucian* in his Dialogues introduces *Momus* pleaſantly rallying *Jove* with regard to his amorous *Metamorphoſes*. I have often trembled for you, ſays he, "Leſt when you "appeared like a Bull, they ſhould have carried you "to the Shambles, or clapped you in the Plough; had "a Goldſmith catched you when you viſited *Danae*, he "would have melted down your Godſhip in his Cru-

(2) From *Argath*, or *Argos*, Weaver's Work; whence the *Greeks* borrowed their Ergon, *Opus*, or a Work. Hence the Iſle of *Amorgos*, one of the *Ægean* Iſles, derives its Name from *Am*, Mother; and *Orgin*, Weavers, or the Mother or *Colony of Weavers*, being firſt planted from *Egypt*.

"cible.

" cible. Or when you courted *Leda* like a Swan, " what if her Father had put you on the Spit?"

Jupiter had a Multiplicity of Names, either from the Places where he was worſhipped, or the Attributes aſcribed to him. He had the Epithets of *Xenius*, or the Hoſpitable; *Elicius* on account of his Goodneſs and Clemency; and *Dodonæus* on Account of the oracular Grove at *Dodona*, conſecrated to him, and famous thro' all *Greece*.

Amongſt the *Romans* he had the Appellations of *optimus maximus*, on Account of his Beneficence and Power: *Almus*, from his cheriſhing all Things; *Stabilitor*, from his ſupporting the World; *Opitulator* from his helping the diſtreſſed; *Stator* from his ſuſpending the Flight of the *Romans* at the Prayer of *Romulus*; and *Prædator* on Account of the Part of the Plunder being ſacred to him in all Victories. From his Temple at the *Capitol*, on the *Tarpeian* Rock, he was called *Capitolinus* and *Tarpeius*. When a *Roman* King or General ſlew an Enemy of the ſame Quality, the Spoils were offered to him by the Name of *Feretrius*.

The Reign of *Jupiter*, having not been ſo agreeable to his Subjects as that of *Saturn*, gave Occaſion to the Notion of the SILVER AGE; by which is meant an Age inferior in Happineſs to that which preceded, tho' ſuperior to thoſe which followed.

This *Father of Gods and Men* is commonly figured as a majeſtic Man with a Beard, enthroned. In his left Hand he holds *a Victory*, and his Right-Hand graſps the Thunder. At his Feet an Eagle with his Wings diſplayed. The *Greeks* called him Ζὴνα and Δία as the Cauſe of Life (3), the *Romans*, *Jupiter*, i. e. *juvans pater*, the aſſiſting Father.

The Heathens had amongſt their Deities different Repreſentatives of the ſame Thing. What *Veſta*, or the *Idæan Mother*, was to the *Phrygians*, and *Iſis* to the *Egyptians*; the ſame was *Jupiter* to the *Greeks* and *Romans*, the great Symbol of *Æther*. So the Author of the Life of *Homer*, ſuppoſed to be the Elder

(3) Plato in Cratylo.

Dio-

Dionyſius of *Halicarnaſſus*, and the Poet himſelf (4). So *Ennius*, as quoted by *Cicero* (5),

Lo, the bright Heav'n, which All invoke as *Jove!*

and *Euripides* (6).

——See the ſublime Expanſe,
The boundleſs *Æther*, which enfolds this Ball,
That hold for JOVE, the God ſupreme o'er All!

To conclude with the Words of *Orpheus*; "*Jove* "is omnipotent, he is the Firſt and the Laſt; the "Head and the Middle; the Giver of all Things; the "Foundation of the Earth and Starry Heavens: He "is both Male and Female, and immortal. *Jupiter* "is the Source of enlivening Fire, and the Spirit of all "Things."

CHAP. XVI. *Of* JUNO.

JUNO the Siſter and Conſort of *Jupiter*, was on that Account ſtyled the Queen of Heaven, and indeed we find her in the Poets ſupporting that Dignity with an Ambition and Pride ſuitable to the Rank ſhe bore.

Though the Poetical Hiſtorians agree ſhe came into the World at a Birth with her Huſband, yet they differ as to the Place, ſome placing her Nativity at *Argos*, others at *Samos* near the River *Imbraſus*. Some ſay ſhe was nurſed by *Eubœa*, *Porſymna*, and *Araea*, Daughters of the River *Aſterion*; others by the *Nymphs* of the *Ocean*. *Otes*, an antient Poet, tells us ſhe was

(4) Ζεὺς δὲ ὁ ἀιθὴρ, τουτέςιν ἡ πυρώδης καὶ ἔνδεξμος ὐσια;
Ζεὺς δ' ἔλαχ' ὐρανὸν ἐυρὺν ἐν αἰθέρι καὶ νεφέλησιν.
Opuſc. Mytholog. p. 326 & 327.

(5) *Aſpice hoc ſublime candens, quem invocant omnes* Jovem.

(6) *Vides ſublime fuſum, immoderatum æthera,*
Qui tenero terram circumjectu amplectitur,
Hunc ſummum habeto divum; hunc perhibeto Jovem.
Cicero de Nat. Deorum, l. 2.

educated

educated by the *Horæ* or *Hours:* And *Homer* aſſigns this Poſt to *Oceanus* and *Tethys* themſelves.

It is ſaid that this Goddeſs, by bathing annually in the Fountain of *Canatho* near *Argos*, renewed her Virginity. The Places where ſhe was principally honoured were *Sparta*, *Mycene*, and *Argos*. At this Place the Sacrifice offered to her conſiſted of 100 Oxen.

Juno in a peculiar Manner preſided over Marriage and Childbirth; on the firſt Occaſion, in ſacrificing to her, the Gall of the Victim was always thrown behind the Altar, to denote no Spleen ſhould ſubſiſt between married Perſons. Women were peculiarly thought to be under her Protection, of whom every one had her *Juno*, as every Man had his Guardian Genius. *Numa* ordered, that if any unchaſte Woman ſhould approach her Temple, ſhe ſhould offer a Female Lamb to expiate her Offence.

The *Lacedemonians* ſtyled her *Ægophaga*, from the Goat which *Hercules* ſacrificed to her. At *Elis* ſhe was called *Hoploſmia*, her Statue being completely armed. At *Corinth* ſhe was termed *Bunæa*, from *Buno*, who erected a Temple to her there. She had another at *Eubœa*, to which the Emperor *Adrian* preſented a magnificent Offering, conſiſting of a Crown of Gold, and a purple Mantle embroidered with the Marriage of *Hercules* and *Hebe* in Silver, and a large Peacock whoſe Body was Gold, and his Tail compoſed of precious Stones reſembling the natural Colours.

Amongſt the *Romans*, who held her in high Veneration, ſhe had a Multiplicity of Names. The chief were *Lucina*, from her firſt ſhewing the Light to Infants; *Pronuba*, becauſe no Marriage was lawful without previouſly invoking her; *Socigena* and *Juga* from her introducing the conjugal Yoke, and promoting matrimonial Union *Domiduca* on Account of her bringing home the Bride; *Unxia* from the anointing the Door Poſts at that Ceremony. *Cinxia* from her unlooſing the *Virgin-Zone*, or Girdle; *Perfecta*, becauſe Marriage completes the Sexes; *Opigena* and *Obſtetrix* from her aſſiſting Women in Labour; *Populoſa*, becauſe Procreation peoples the World; and *Soſpita* from

from her preſerving the Female Sex. She was alſo named *Quiritis* or *Curitis*, from a Spear repreſented in her Statues and Medals; *Kalendaris*, becauſe of the Sacrifices offered her the firſt Day of every Month; and *Moneta* from her being regarded as the Goddeſs of Riches and Wealth.

It is ſaid when the Gods fled into *Egypt*, *Juno* diſguiſed herſelf in the Form of a white Cow, which Animal was, on that Account, thought to be acceptable to her in her Sacrifices.

Juno, as the Queen of Heaven, preſerved a good deal of State. Her uſual Attendants were Terror and Boldneſs, *Caſtor* and *Pollux*, and fourteen Nymphs; but her moſt faithful and inſeperable Companion was *Iris* the Daughter of *Thaumas*, who for her ſurprizing Beauty was repreſented with Wings, borne upon her own Rainbow, to denote her Swiftneſs. She was the Meſſenger of *Juno*, as *Mercury* was of *Jove*; and at Death ſeparated the Souls of Women from their corporeal Chains.

This Goddeſs was not the moſt complaiſant of Wives. We find in *Homer*, that *Jupiter* was ſometimes obliged to make uſe of all his Authority to keep her in due Subjection. When ſhe entered into that famous Conſpiracy againſt him, the ſame Author relates that by Way of Puniſhment, ſhe had two Anvils tied to her Feet, golden Manacles faſtened to her Hands, and ſo was ſuſpended in the Air or Sky, where ſhe hovered on Account of her Levity, while all the Deities looked on without a Poſſibility of helping her. By this the Mythologiſts ſay is meant the Harmony and Connexion of the Air with the Earth, and the Inability of the Gods to relieve her ſignifies, that no Force, human or divine, can diſſolve the Frame or Texture of the Univerſe. According to *Pauſanias*, the Temple of *Juno* at *Athens* had neither Doors nor Roof, to denote that *Juno* being the Air in which we breathe, can be incloſed in no certain Bounds.

The implacable and arrogant Temper of *Juno* once made her abandon her Throne in Heaven and fly into *Eubœa*. *Jupiter* in vain ſought a Reconciliation, till he

he conſulted *Citheron* King of the *Platæans*, then accounted the wiſeſt of Men. By his Advice the God dreſſed up a magnificent Image, ſeated it in a Chariot, and gave out it was *Platæa* the Daughter of *Æſopus* whom he deſigned to make his Queen. *Juno* upon this reſuming her antient Jealouſy, attacked the mock Bride, and by tearing off its Ornaments found the Deceit, quieted her ill Humour, and was glad to make up the Matter with her Huſband.

Though none ever felt her Reſentment more ſenſibly than *Hercules*, he was indebted to her for his Immortality; for *Pallas* brought him to *Jupiter* while an Infant, who, while *Juno* was aſleep, put him to her Breaſt. But the Goddeſs waking haſtily, ſome of her Milk falling upon Heaven formed the Milky Way. The reſt dropped on the Earth, where it made the *Lillies* white, which before were of a Saffron Colour.

Juno is repreſented by *Homer* as drawn in a Chariot adorned with precious Stones, the Wheels of Ebony nailed with Silver, and drawn by Horſes with Reins of Gold; but moſt commonly her Car is drawn by Peacocks, her favourite Bird. At *Corinth* ſhe was depicted in her Temples as ſeated on a Throne, crowned, with a Pomegranate in one Hand, and in the other a Sceptre with a Cuckoo at Top. This Statue was of Gold and Ivory. That at *Hicrapolis* was ſupported by Lions, and ſo contrived as to participate of *Minerva*, *Venus*, *Luna*, *Rhea*, *Diana*, *Nemeſis*, and the *Deſtinies*, according to the different Points in View. She held in one Hand a Sceptre, in the other a Diſtaff. Her Head was crowned with Rays and a Tower; and ſhe was girt with the *Ceſtus* of *Venus*.

As *Jupiter* is the *Æther*, *Juno* is the *Atmoſphere*. She is Female on Account of its Softneſs; and is called the Wife and Siſter of the other, to import the intimate Conjunction between theſe two (1).

(1) *Aer autum, ut Stoici diſputant, inter mare & cœlum, Junonis nomine conſecratur, quæ eſt ſoror & conjux Jovis, quod & ſimilitudo eſt ætheris & cum eo ſumma conjunctio. Effeminarunt autem cum, Junonique tribuerunt, quod nihil eſt eo in illius.* Cicero de Nat. Deor. l. 2.

CHAP.

CHAP. XVII. *Of* NEPTUNE.

THIS remarkable Deity was the Son of *Saturn* and *Veſta*, or *Ops* and the Brother of *Jupiter*. Some ſay he was devoured by his Father. Others alledge his Mother gave him to ſome Shepherds to be brought up amongſt the Lambs, and pretending to be delivered of a *Foal*, gave it inſtead of him to *Saturn*. Some ſay his Nurſe's Name was *Arno*; others, that he was brought up by his Siſter *Juno*.

His moſt remarkable Exploit was his aſſiſting his Brother *Jupiter* in his Expeditions, for which that God, when he arrived at the ſupreme Power, aſſigned him the Sea and the Iſlands for his Empire. Others imagine he was Admiral of *Saturn*'s Fleet, or rather according to *Pamphus*, Generaliſſimo of his Forces by Sea and Land.

The favonrite Wife of *Neptune* was *Amphitrite*, whom he courted a long Time to no Purpoſe, till he ſent the Dolphin to intercede for him, who ſucceeding, the God in Acknowledgment placed him amidſt the Stars. By her he had *Triton*. *Neptune* had two other Wives, the one called *Salacia*, from the *Salt-Water*, the other *Venilia*, from the Ebbing and Flowing of the Tides.

Neptune is ſaid to be the firſt Inventor of Horſemanſhip and Chariot-Racing. Hence *Mithridates* King of *Pontus* threw Chariots drawn by four Horſes into the Sea in Honour of him, and the *Romans* inſtituted Horſe-Races in the *Circus* during his Feſtival, at which Time all Horſes left working, and the Mules were adorned with Wreaths of Flowers. Probably this Idea of *Neptune* aroſe from the famous Controverſy between him and *Minerva*, when they diſputed who ſhould give Name to *Cecropia*. The God by ſtriking the Earth with his Trident produced a Horſe. *Pallas* raiſed an Olive-Tree, by which ſhe gained the Victory, and the New City was from her called *Athens*. But the true Meaning of this Fable is a Ship, not a Horſe; for the Queſtion really was, whether the *Athenians* ſhould

ſhould apply themſelves to Navigation or Agriculture, and as they naturally inclined to the firſt, it was neceſſary to ſhew them their Miſtake, by convincing them that Huſbandry was preferable to Sailing. However, it is certain *Neptune* had ſome Skill in the Management of Horſes: For we find in *Pamphus*, the moſt antient Writer of divine Hymns, this Encomium of him, 'That he was the Benefactor of Mankind in beſtowing on them Horſes, and Ships with Decks reſembling Towers.'

When *Neptune* was expelled Heaven for his Conſpiracy againſt *Jupiter*, he fled with *Apollo* to *Laomedon* King of *Troy*; but he treated them differently: For having employed them in raiſing Walls round this City, in which the Lyre of *Apollo* was highly ſerviceable, he paid that Deity divine Honours, whereas he diſmiſſed *Neptune* unrewarded, who, in Revenge, ſent a vaſt Sea Monſter to lay waſte the Country, to appeaſe which *Laomedon* was forced to expoſe his Daughter *Heſione*.

On another Occaſion this Deity had a Conteſt with *Vulcan* and *Minerva* in regard to their Skill. The Goddeſs as a Proof of her's made a Houſe, *Vulcan* erected a Man, and *Neptune* a Bull; whence that Animal was uſed in the Sacrifices paid him. But it is probable, that as the Victim was to be black, the Deſign was to point out the raging Quality and Fury of the Sea, over which he preſided.

Neptune fell little ſhort of his Brother *Jupiter* in Point of Gallantry. *Ovid* in his Epiſtles has given a Catalogue of his Miſtreſſes. By *Venus* he had a Son called *Eryx*. Nor did he aſſume leſs different Shapes to ſucceed in his Amours. *Ceres* fled from him in the Form of a Mare; he purſued in that of a Horſe; but it is uncertain whether this Union produced the Centaur, called *Orion*, or a Daughter. Under the Reſemblance of the River *Enipeus*, he debauched *Tyro* the Daughter of *Salmoneus*, who bore him *Pelias* and *Neleus*. In the ſame Diſguiſe he begot *Othus* and *Ephialtes*, by *Ephimedia*, Wife of the Giant *Aloces*. *Melantho* Daughter of *Proteus* often diverting herſelf by riding on a *Dolphin*, *Neptune* in that Figure ſurprized and enjoyed her. He changed

NEPTUNE.
JUNO.
PROSERPINE.
PLUTO.

changed *Theophane*, a beautiful Virgin, into an Ewe, and assuming the Form of a Ram, begot the golden fleeced Ram, which carried *Phryxus* to *Cholcis*. In the Likeness of a Bird he had *Pegasus* by *Medusa*.

He was not only fond of his Power of transforming himself, but he took a Pleasure in bestowing it on his Favourites; *Proteus* his Son possessed it in a high Degree. He conferred it on *Periclimenus* the Brother of *Nestor*, who was at last killed by *Hercules*, as he watched him in the Form of a Fly. He even obliged his Mistresses with it. We find an Instance of this in *Metra* the Daughter of *Erisichton*. Her Father for cutting down an Oak-Grove consecrated to *Ceres*, was punished with such an insatiable Hunger, that to supply it he was forced to sell all he had. His Daughter upon this entreated of her Lover the Power of changing her Form at Pleasure; so that becoming sometimes a Mare, a Cow, or a Sheep, her Father sold her to relieve his Wants, while the Buyers were still cheated in their Purchase. Having ravished *Cænis*, to appease her he promised her any Satisfaction, on which she desired to be turned into a Man, that she might no more suffer the like Injury. Her Request was granted, and by the Name of *Cæneus* she became a famous Warrior.

Neptune was a considerable Deity amongst the *Greeks*. He had a Temple in *Arcadia* by the Name of *Proclystius*; or, the *Over-flower*; because at *Juno*'s Request he delivered the Country from an Inundation. He was called *Hippius*, *Hippocourius*, and *Taraxippus*, from his Regulation of Horsemanship. The Places most celebrated for his Worship were *Tænarus*, *Corinth*, and *Calabria*, which last Country was peculiarly dedicated to him. He had also a celebrated Temple at *Rome* enriched with many naval Trophies; but he received a signal Affront from *Augustus Cæsar*, who pulled down his Statue, in Resentment for a Tempest, which had dispersed his Fleet and endangered his Life. Some think *Neptune* the same with the antient God *Census* worshipped at *Rome*, and so called from his advising *Romulus* to the Rape of the *Sabines*.

Let

Let us now examine the mythological Senſe of the Fable. The *Egyptians* to denote Navigation, and the annual Return of the *Phœnician* Fleet which viſited their Coaſt, uſed the Figure of an *Oſiris* carried on a winged Horſe, or holding a three-forked Spear or Harpoon in his Hand. To this Image they gave the Names of *Poſeidon* (2) or *Neptune* (3), which the *Greeks* and *Romans* afterwards adopted; but which ſufficiently prove this Deity had his Birth here. Thus the Maritime *Oſiris* of the *Egyptians* became a new Deity with thoſe who knew uot the Meaning of the Symbol. But *Herodotus*, lib. 2. is poſitive that the *Greeks* received not their Knowledge of *Neptune* from the *Egyptians*, but from the *Lybians*. The former received him not till afterwards; and even then, however they might apply the Figure to civil Purpoſes, paid him no divine Honors. However, according to *Plutarch*, they called the maritime Coaſt *Nephthen*. *Bochart* thinks that he has found the Origin of this God in the Perſon of *Japhet*; and has given Reaſons which render the Opinion very probable.

Neptune repreſented as God of the Sea, makes a conſiderable Figure. He is deſcribed with black or dark Hair, his Garment of an Azure or Sea-green Colour, ſeated in a large Shell drawn by Whales or Sea-Horſes, with his Trident in his Hand (4), attended by the Sea Gods *Palæmon*, *Glaucus*, and *Phorcys*; the Sea Goddeſſes, *Thetis*, *Melita* and *Panopæa*, and a long Train of Tritons and Sea Nymphs. In ſome antient Gems he appears on Shore; but always holding in his Hand the three-forked Trident, the Emblem of his Power, as it is called by *Homer* and *Virgil*, who have given us a fine Contraſt with regard to its Uſe. The

(2) From *Paſh*, Plenty, or Proviſions, and *Jedaim*, the Sea-coaſt; or the Proviſion of the maritime Countries.

(3) From *Nouph*, to diſturb or agitate; and *Oni* a Fleet, which forms *Neptuni*, the Arrival of the Fleet.

(4) Some by a far-fetched Alluſion, imagine the triple Forks of the Trident repreſent the three-fold Power of *Neptune* in *diſturbing*, *moderating*, or *calming* the Seas. Others, his Power over ſalt Water, freſh Water, and that of Lakes or Pools.

antient

antient Poets all make this Inſtrument of *Braſs*; the modern Painters of *Silver*.

CHAP. XVIII. *Of* PLUTO.

WE now come to the third Brother of *Jupiter*, and not the leaſt formidable, if we conſider his Power and Dominion. He was alſo the Son of *Saturn* and *Ops*, and when his victorious Brother had eſtabliſhed himſelf in the Throne, he was rewarded with a Share in his Father's Dominions, which, as ſome Authors ſay, was the *Eaſtern* Continent and lower Part of *Aſia*. Others make his Diviſion lie in the Weſt, and that he fixed his Reſidence in *Spain*, which being a fertile Country, and abounding in Mines, he was eſteemed the God of Wealth (5).

Some imagine that his being regarded as the *Ruler* of the *Dead*, and King of the infernal Regions, proceeded from his firſt teaching Men to bury the Deceaſed, and inventing Funeral Rites to their Honour. Others ſay he was a King of the *Moloſſians* in *Epirus*, called *Aidoneus* or *Orcus*, that he ſtole *Proſerpina*'s Wife, and kept a Dog called *Cerberus*, who devoured *Pirithous*, and would have ſerved *Theſeus* in the ſame Manner, if *Hercules* had not timely interpoſed to ſave him.

The Poets relate the Matter differently: They tell us that *Pluto*, chagrin'd to ſee himſelf childleſs and unmarried, while his two Brothers had large Families, mounted his Chariot to viſit the World, and arriving in *Sicily*, chanced to view *Proſerpine*, with her Companions, gathering Flowers (6). Urged by his Paſſion he forced her into his Chariot, and drove her to the River *Chemarus*, through which he opened himſelf a Paſſage back to the Realms of Night. *Ceres* diſcon-

(5) Some Poets confound *Pluto* the God of Hell with *Plutus* the God of Riches; whereas they are two very diſtinct Deities, and were always ſo conſidered by the Antients.

(6) In the Valley of *Ænna* near Mount *Ætna*.

ſolate for the Loſs of her beloved Daughter, lighted two Torches at the Flames of Mount *Ætna*, and wandered through the World in Search of her; till hearing at laſt where ſhe was, ſhe carried her Complaint to *Jupiter*, who on her repeated Solicitations, promiſed that *Proſerpine* ſhould be reſtored to her, provided ſhe had not yet taſted any Thing in Hell. *Ceres* joyfully bore this Commiſſion, and her Daughter was preparing to return, when *Aſcalaphus* the Son of *Acheron* and *Gorgyra* gave Information, that he ſaw *Proſerpine* eat ſome Grains of a Pomegranate ſhe had gathered in *Pluto*'s Orchard, ſo that her Return was immediately countermanded. *Aſcalaphus* was for this malicious Intelligence transformed into a Toad. But *Jupiter*, in order to mitigate the Grief of *Ceres*, for her Diſappointment, granted that her Daughter ſhould half the Year reſide with her, and the other Half continue in Hell with her Huſband. It is eaſy to ſee, that this Part of the Fable alludes to the Corn, which muſt remain all the Winter hid in the Ground, in order to ſprout forth in the Spring and produce the Harveſt.

Pluto was extremely revered both amongſt the *Greeks* and *Romans*. He had a magnificent Temple at *Pylos*, near which was a Mountain, that derived its Name from the Nymph *Menthe*, whom *Proſerpine*, out of Jealouſy at *Pluto*'s Familiary with her, changed into the Herb called *Mint*. Near the River *Corellus* in *Bœotia* this Deity had alſo an Altar in common with *Pallas*, for ſome myſtical Reaſon. The *Greeks* called him *Ageleſtus*, becauſe all Mirth and Laughter were baniſhed his Dominions; as alſo *Hades*, on Account of the Gloomineſs of his Dominions. Among the *Romans* he had the Name of *Februus*, from the Luſtrations uſed at Funerals, and *Summanus* becauſe he was the chief of Ghoſts, or rather the Prince of the infernal Deities. He was alſo called the terreſtrial or infernal *Jupiter*.

His chief Feſtival was in *February*, and called *Chariſtia*, becauſe then Oblations were made for the Dead, at which Relations aſſiſted, and all Quarrels

rels were amicably andjuſted. Black Bulls were the Victims offered up, and the Ceremonies were performed in the Night, it not being lawful to ſacrifice to him in the Day-time (7).

Pluto is uſually repreſented in an Ebony Chariot drawn by four Black Horſes, whoſe Names the Poets have been careful to tranſmit (8) to us. Sometimes he holds a Sceptre to denote his Power, at others a *Wand* with which he commands and drives the Ghoſts. *Homer* ſpeaks of his Helmet, as having the Quality of rendering the Wearer inviſible; and tells us that *Minerva* borrowed it when ſhe fought againſt the *Trojans*, to be concealed from *Mars*.

Let us now ſeek the Mythology of the Fable in that Country where it firſt ſprung, and we ſhall find that the myſterious Symbols of Truth became, in the Sequel, through Abuſe, the very Sources of Idolatry and Error. *Pluto* was indeed the Funeral *Oſiris* of the *Egyptians*. Theſe People (9) every Year, at an appointed Seaſon, aſſembled to mourn over and offer Sacrifices for their Dead. The Image that was expoſed, to denote the Approach of this Solemnity, had the Name of *Peloutah* (10), or the *Deliverance*, becauſe they regarded the Death of the Good, as a Deliverance from Evil. This Figure was repreſented with a radiant Crown, his Body being entwined with a Serpent, accompanied with the Signs of the *Zodiack*, to ſignify the Duration of one Sun, or Solar Year.

CHAP. XIX. *Of* PROSERPINE.

THIS Goddeſs was the Daughter of *Jupiter* and *Ceres*, and educated in *Sicily*, from whence ſhe was ſtolen by *Pluto*, as is related in the preceding

(7) On Account of his Averſion to the Light.

(8) *Orphnæus*, *Æthon*, *Nycteus*, and *Alaſtor*.

(9) The *Jews* retained this Cuſtom, as we find by the annual Lamentations of the Virgins over *Jeptha*'s Daughter.

(10) From *Palat*, to free or deliver, comes *Peloutah* Deliverance, which is eaſily by Corruption made *Pluto*.

Chapter. Some ſay ſhe was brought up by *Minerva* and *Diana*, and being extremely beautiful was courted both by *Mars* and *Apollo*, who could neither of them obtain her Mother's Conſent. *Jupiter*, it is ſaid, was more ſucceſsful, and raviſhed her in the Form of a Dragon. The *Phænicians* on the other Hand affirm with more Reaſon, that ſhe was earlier known to them than to the *Greeks* or *Romans*; and that it was about 200 Years after the Time of *Moſes*, that ſhe was carried off by *Aidoneus* or *Orcus* King of the *Moloſſians*.

Jupiter, on her Marriage with *Pluto*, gave her the Iſle of *Sicily* as a Dowry; but ſhe had not been long in the infernal Regions, when the Fame of her Charms induced *Theſeus* and *Pirithous*, to form an Aſſociation to carry her off. They deſcended by Way of *Tænarus*, but ſitting to reſt themſelves on a Rock in the infernal Regions, they could not riſe again, but continued fixed, till *Hercules* delivered *Theſeus*, becauſe his Crime conſiſted only in aſſiſting his Friend, as bound by Oath (1); but *Pirithous* was left in Durance, becauſe he had endangered himſelf through his own Wilfulneſs and Raſhneſs.

Others make *Proſerpine* the ſame with *Luna*, *Hecate*, and *Diana*, the ſame Goddeſs being called *Luna* in Heaven, *Diana* on Earth, and *Hecatē* in *Hell*, when ſhe had the Name of *Triformis* or *Tergemina*. The *Greeks* called her *Deſpoina*, or *the Lady*, on Account of her being Queen of the Dead. Dogs and barren Cows are the Sacrifices uſually offered to her.

She is repreſented under the Form of a beautiful Woman enthroned, having ſomething ſtern and melancholy in her Aſpect.

The mythological Senſe of the Fable is this: The Name of *Proſerpine* or *Porſephone*, amongſt the *Egyptians*, was uſed to denote the Change produced in the Earth by the Deluge (2), which deſtroyed its former

(1) They agreed to aſſiſt each other in gaining a Miſtreſs. *Pirithous* had helped *Theſeus* to get *Helena*, who in Return attended him in this Expedition.

(2) From *Peri*, Fruit, and *Patat*, to periſh, comes *Perephatiah*, or the *Fruit loſt*: From *Peri*, Fruit, and *Saphon*, to hide, comes *Perſephoneh*, or the Corn deſtroyed or hid.

Fertility,

Fertility, and rendered Tillage and Agriculture neceſſary to Mankind.

CHAP. XX. *Of the* INFERNAL REGIONS.

IT is evident that the Heathens had a Notion of future Puniſhments and Rewards, from the Deſcriptions their Poets have given of *Tartarus* and *Elyſium*, though the whole is incumbered with Fiction. According to *Plato*, *Apollo* and *Ops* brought certain brazen Tablets from the *Hyperboreans* to *Delos*, deſcribing the Court of *Pluto* as little inferior to that of *Jove*; but that the Approach to it was exceeding difficult on Account of the Rivers *Acheron*, *Cocytus*, *Styx* and *Phlegethon*, which it was neceſſary to paſs in order to reach theſe infernal Regions.

Acheron was, according to ſome, the Son of *Titan* and *Terra*, or as others ſay, born of *Ceres* in a Cave, without a Father. The Reaſon aſſigned for his being ſent to Hell is, that he furniſhed the *Titans* with Water, during their War with the Gods. This ſhews it was a River, not a Perſon; but the Place of it is not aſcertained. Some fixing it amongſt the *Cimmerians*, near Mount *Circe* (3), and in the Neighbourhood of *Cocytus*; others making it that ſulphureous and ſtinking Lake near *Cape Miſenum* in the Bay of *Naples* (4), and not a few tracing its Riſe from the *Acheruſian* Fen in *Epirus*, near the City of *Pandoſia*; from whence it flows till it falls into the Gulf of *Ambracia*.

The next River of the *Plutonian* Manſions is *Styx*, though whether the Daughter of *Oceanus* or *Terra*, is uncertain. She was married to *Pallas* or *Piras*, by whom ſhe had *Hydra*. To *Acheron* ſhe bore *Victory*, who having aſſiſted *Jupiter* againſt the *Giants*, he rewarded her Mother (5) with this Privilege, that the moſt ſolemn Oath amongſt the Gods ſhould be by her

(3) On the Coaſt of *Naples*. (4) Near *Cuma*.
(5) Some ſay it was on her own Account, for diſcovering the Combination of the Giants againſt *Jupiter*.

Deity, *viz.* the River *Styx*; ſo that when any of them were ſuſpected of Falſhood, *Iris* was diſpatched to bring the *Stygian* Water in a *golden Cup*, by which he ſwore; and if he afterwards proved perjured, he was deprived for a Year of his *Nectar* and *Ambroſia*, and for nine Years more, ſeparated from the celeſtial Aſſembly. Some place *Styx* near the Lake of *Avernus* in *Italy*; others make it a Fountain near *Nonacris* in *Arcadia*, of ſo poiſonous and cold a Nature, that it would diſſolve all Metals (6), and could be contained in no Veſſel.

Cocytus and *Phlegethon* are ſaid to flow out of *Styx* by contrary Ways, and re-unite to increaſe the vaſt Channel of *Acheron*. The Waters of *Phlegethon* were repreſented as *Streams* of *Fire*, probably on Account of their hot and ſulphureous Nature.

CHAP. XXI. *Of the* PARCÆ *or* DESTINIES.

THESE infernal Deities, who preſided over human Life, were in Number *Three*, and had each their peculiar Province aſſigned, *Clotho* held the Diſtaff, *Lacheſis* drew or ſpun off the Thread, and *Atropos* ſtood ready with her Sciſſars to cut it aſunder.

Theſe were three Siſters, the Daughters of *Jupiter* and *Themis*, and Siſters to the *Horæ* or Hours; according to others, the Children of *Erebus* and *Nox*. They were Secretaries to the Gods, whoſe Decrees they wrote.

We are indebted to a late ingenious Writer for the true Mythology of theſe Characters. They were nothing more originally than the myſtical Figures or Symbols, which repreſented the Months of *January*, *February*, and *March* amongſt the *Egyptians*. They depicted theſe in Female Dreſſes, with the Inſtruments of Spinning and Weaving, which was the great Buſineſs carried on in that Seaſon. Theſe Images

(6) It is reported *Alexander* was poiſoned with it at *Babylon*, and that it was carried for this Purpoſe in an Aſs's Hoof.

they

they call'd (7) *Parc*, which ſignifies *Linen Cloth*, to denote the Manufacture produced by this Induſtry. The *Greeks*, who knew nothing of the true Senſe of theſe allegorical Figures, gave them a Turn ſuitable to their Genius, fertile in Fiction.

The *Parcæ* were deſcribed or repreſented in Robes of White, border'd with Purple, and ſeated on Thrones, with Crowns on their Heads, compoſed of the Flowers of the *Narciſſus*.

CHAP. XXII. *Of the* HARPYES.

THE next Group of Figures we meet in the ſhadowy Realms are the *Harpyes*, who were Three in Number, *Celeno*, *Aello* and *Ocypete*, the Daughters of *Oceanus*, and *Terra*. They lived in *Thrace*, had the Faces of Virgins, the Ears of Bears, the Bodies of Vultures, with human Arms and Feet, and long Claws. *Pheneus* King of *Arcadia*, for revealing the Myſteries of *Jupiter*, was ſo tormented by them, that he was ready to periſh for Hunger, they devouring whatever was ſet before him, till the Sons of *Boreas*, who attended *Jaſon* in his Expedition to *Colchis*, delivered the good old King, and drove theſe Monſters to the Iſlands called *Echinades*, compelling them to ſwear to return no more.

This Fable is of the ſame Original with the former one. During the Months of *April*, *May*, and *June*, eſpecially the two latter, *Egypt* was greatly ſubject to ſtormy Winds, which laid waſte their Olive Grounds, and brought numerous Swarms of Graſhoppers and other troubleſome Inſects from the Shores of the Red Sea, which did infinite Damage to the Country. The *Egyptians* therefore gave Figures which proclaimed theſe three Months, a Female Face, with the Bodies and Claws of Birds, and Claws of Birds, and called

(7) From *Parc*, or *Pareket*, a Cloth, Curtain or Sail.

them *Harop* (8), a Name which ſufficiently denoted the true Senſe of the Symbol. All this the *Greeks* realized, and embelliſhed in their Way.

CHAP. XXIII. *Of* CHARON *and* CERBERUS.

CHARON, according to *Heſiod*'s Theology, was the Son of *Erebus* and *Nox*, the Parents of the greateſt Part of the infernal Monſters. His Poſt was to ferry the Souls of the deceaſed over the Waters of *Acheron*. His Fare was never under one Halfpenny, nor exceeding Three, which were put in the Mouths of the Perſons interred; for as to ſuch Bodies who were denied Funeral Rites, their Ghoſts were forced to wander an hundred Years on the Banks of the River, *Virgil's Eneid* VI. 330, before they could be admitted to a Paſſage. The *Hermonienſes* alone claimed a free Paſſage, becauſe their Country lay ſo near Hell. Some mortal *Heroes* alſo, by the Favour of the Gods, were allowed to viſit the infernal Regions, and return to Light; ſuch as *Hercules*, *Orpheus*, *Ulyſſes*, *Theſeus* and *Æneas*.

This venerable Boatman of the lower World, is repreſented as a fat ſqualid old Man, with a buſhy gray Beard and rheumatick Eyes, his tattered Rags ſcarce covering his Nakedneſs. His Diſpoſition is mentioned as rough and moroſe, treating all his Paſſengers with the ſame impartial Rudeneſs, without Regard to Rank, Age, or Sex. We ſhall in the Sequel ſee that *Charon* was indeed a Real Perſon, and juſtly merited this Character.

After croſſing the *Acheron*, in a Den adjoining to the Entrance of *Pluto*'s Palace, was placed *Cerberus*, or the three-headed Dog, born of *Typhon* and *Echidna*, and the dreadful Maſtiff, who guarded theſe gloomy Abodes. He fawned upon all who entered, but devoured all who attempted to get back; yet

(8) From *Haroph*, or *Harop*, a noxious Fly; or from *Arbeh*, a *Locuſt*.

Hercules

Hercules once maſtered him, and dragged him up to Earth, where in ſtruggling, a Foam dropped from his Mouth, which produced the poiſonous Herb, called *Aconite*, or Wolf-Bane.

Heſiod gives *Cerberus* fifty, and ſome a hundred Heads; but he is more commonly repreſented with Three. As to the reſt, he had the Tail of a Dragon, and inſtead of Hair, his Body was covered with Serpents of all Kinds. The dreadfulneſs of his Bark or Howl, *Virgil*'s *Eneid* VI. 416, and the intolerable Stench of his Breath, heightened the Deformity of the Picture, which of itſelf was ſufficiently diſagreeable.

CHAP. XXIV. *Of* NOX *and her Progeny*, DEATH, SLEEP, *&c.*

NOX was the moſt antient of the Deities, and *Orpheus* aſcribes to her the Generation of Gods and Men. She was even reckoned older than *Chaos*. She had a numerous Offspring of imaginary Children, as *Lyſſa*, or Madneſs, *Erys*, or Contention, *Death*, *Sleep*, and *Dreams*, all which ſhe bore without a Father. From her Marriage with *Erebus*, proceeded *Old Age*, *Labour*, *Love*, *Fear*, *Deceit*, *Emulation*, *Miſery*, *Darkneſs*, *Complaint*, *Obſtinacy*, and *Partiality*, *Want*, *Care*, *Diſappointment*, *Diſeaſe*, *War* and *Hunger*. In ſhort, all the Evils which attend Life, and which wait round the Palace of *Pluto* to receive his Commands.

Death brings down all Mortals to the infernal Ferry. It is ſaid that her Mother, *Nox*, beſtowed a peculiar Care in her Education, and that *Death* had a great Affection for her Brother *Somnus*, or *Sleep*, of whoſe Palace *Virgil* has given us a fine Deſcription, *Æneid* VI. 894. *Somnus* had ſeveral Children, of whom *Morpheus* was the moſt remarkable, for his ſatirical Humour, and excellent Talent in mimicking the Actions of Mankind.

Amongſt the *Eleans*, the Goddeſs *Nox*, or Night, was repreſented by a Woman holding in each Hand a Boy aſleep, with their Legs diſtorted; that in her Right was *White*, to ſignify *Sleep*, that in her Left *Black*, to figure or repreſent *Death*. The Sacrifice offered to her was a *Cock*, becauſe of its Enmity to Darkneſs, and rejoicing at the Light. *Somnus* was uſually repreſented with Wings, to denote his univerſal Sway.

CHAP. XXV. *Of the Infernal Judges*, MINOS, RHADAMANTHUS, *and* ÆACUS.

AFTER entering the Infernal Regions, juſt at the Separation of the two Roads which lead to *Tartarus* and *Elyſium*, is placed the Tribunal of the three inexorable Judges, who examine the Dead, and paſs a final Sentence on departed Souls. The chief of theſe was *Minos* the Son of *Jupiter*, by *Europa*, and Brother of *Rhadamanthus* and *Sarpedon*. After his Father's Death the *Cretans* would not admit him to ſucceed him in the Kingdom, till praying to *Neptune* to give him a Sign, that God cauſed a Horſe to riſe out of the Sea, on which he obtained the Kingdom. Some think that this alludes to his reducing theſe Iſlanders to Subjection, by Means of a powerful Fleet. It is added, that *Jove* kept him nine Years concealed in a Cave, to teach him Laws, and the Art of Government.

Rhadamanthus his Brother was alſo a great Legiſlator. It is ſaid, that having killed his Brother, he fled to *OEchalia* in *Bœotia*, where he married *Alcmena*, Widow of *Amphytrion*. His Province was to judge ſuch as died impenitent.

Æacus was the Son of *Jupiter*, by *Ægina*. When the Iſle of *Ægina* (ſo called from his Mother) was depopulated by a Plague, his Father, in Compaſſion to his Grief, changed all the Ants there into Men and Women. The Meaning of which Fable is, that when

when the Pyrates had depopulated the Country, and forced the People to fly to Caves, *Æacus* encouraged them to come out, and by Commerce and Induſtry recover what they had loſt. His Character for Juſtice was ſuch, that in a Time of univerſal Drought, he was nominated hy the Delphic Oracle to intercede for *Greece*, and his Prayer was anſwered.

Rhadamanthus and *Æacus* were only inferior Judges, the firſt of whom examined the *Aſiaticks*, the latter the *Europeans*, and bore only Rods as a Mark of their Office. But all difficult Caſes were referred to *Minos*, who ſat over them with a Scepter of Gold. Their Court was held in a large Meadow, called the Field of Truth. *Plato* and *Tully* add *Triptolemus* to theſe as a Fourth Judge.

CHAP. XXVI. *Of* TARTARUS, *and the* EUMENIDES *or* FURIES.

IN the Receſſes of the infernal Regions lay the Seat or Abode of the wicked Souls, called *Tartarus*, repreſented by the Poets, as a vaſt deep Pit, ſurrounded with Walls and Gates of Braſs, and totally deprived of Light. This dreadful Priſon is ſurrounded by the Waters of *Phlegethon*, which emit continual Flames. The Cuſtody of the unfortunate Wretches doomed to this Place of Puniſhment, is given to the *Eumenides*, or *Furies*, who are at once their Gaolers and Executioners.

The Names of theſe avengeful Siſters were *Tiſiphone*, *Alecto*, and *Megæra*; but they went by the general Apellation of the *Furiæ*, on Account of the Rage and Diſtraction attending a guilty Conſcience; of *Erynniæ* or *Erynnyes*, becauſe of the Severity of their Puniſhment; and *Eumenides*, becauſe though cruel they were capable of Supplication, as *Oreſtes* found by following the Advice of *Pallas*. Their Birth is ſo differently related, that it is impoſſible to fix their Genealogy or Parentage. Indeed the *Theogony* of the *Greeks* and *Romans* requires an uncommon Clue

Clue to get out of the Labyrinth, which Fiction has contrived.

Though the Furies were implacable, they were ſuſceptible of Love. We find an Inſtance of this in *Tiſiphone*, who growing enamoured with *Cythæron*, an amiable Youth, and fearing to affright him by her Form, got a third Perſon to diſcloſe her Flame. He was ſo unhappy as to reject her Suit, on which ſhe threw one of her Snakes at him, which twining round his Body ſtrangled him. All the Conſolation he had in Death was to be changed into a Mountain, which ſtill bears his Name.

Theſe Goddeſſes were ſo terrible, that it was in ſome Degree ſacrilegious to invoke their Name. Yet however the Objects of Terror, they had their Temples, as at *Athens* near the *Areopagus*, at *Caſina* in *Arcadia*, and at *Carmia* in the *Peloponneſus*. But their higheſt Solemnities were at *Telphuſia* in *Arcadia*, where their Prieſteſſes went by the Name of *Heſychidæ*, and the Sacrifices were performed at Midnight, amidſt a profound Silence; a black Ewe burnt whole being the Victim. No Wine was uſed in the Libations, but only limpid Water, or a Liquor made of Honey; and the Wreaths uſed, were of the Flowers of the *Narciſſus* and *Crocus* intermixed.

The Mythologiſts have aſſigned each of theſe Tormentreſſes their particular Department, *Tiſiphone* is ſaid to puniſh the Sins ariſing from Hatred and Anger; *Megæra* thoſe occaſioned by Envy; and *Alecto* the Crimes owing to Ambition and Luſt. Some make but one Fury, called *Adraſtia*, the Daughter of *Jupiter* and *Neceſſity*, and the Avenger of all Vice.

The Furies are depicted with Hair compoſed of Snakes, and Eyes inflamed with Madneſs, carrying in one Hand Whips and Iron Chains, and in the other flaming Torches, yielding a diſmal Light. Their Robes are black, and their Feet of Braſs, to ſhew their Purſuit, though ſlow, is ſteady and certain.

Is it poſſible to conceive, that after this ſolemn and horrid Repreſentation, the *Eumenides*, or *Furies*, ſhould be harmleſs Beings? And the very Deformities aſcribed

p. 62.
p. 61.
ELYSIUM & LETHE.
NIGHT.
p. 60.
p. 59.
CHARON & CERBERUS.
THE HARPYES.

bed to them the Symbols of national Joy and Repoſe. The *Egyptians* uſed theſe Figures to denote the three Months of Autumn. The Serpent was with that People, the Hieroglyphic of Life, Light and Happineſs; the Torch was the public Indication of a Sacrifice, and they placed two Quails at the Feet of the Figure, to ſignify that the general Security was owing to the Plenty of the Seaſon. All this is elucidated by the Names of theſe viſionary Beings, *Tiſiphone* (1), *Alecto* (2), and *Megæra* (3); which are all derived from Circumſtances relating to the Vintage.

CHAP. XXVII. *Of the fabulous Perſons puniſhed in* TARTARUS.

THE Poets, in order to people this diſmal Region, have placed here the *Giants* or *Titans*, who rebelled againſt *Jupiter*, and who are bound in everlaſting Chains. They alſo mention ſeveral other notorious Criminals condemned to ſuffer here, the chief of whom follow:

Tityus was the Son of *Jupiter* and *Elara*, Daughter of the River *Orchomenius* in *Theſſaly*. His Father apprehenſive of *Juno*'s Jealouſy, it is ſaid, concealed him in the Earth, where he grew to a monſtrous Bulk. He reſided in *Panopæa*, where he became formidable for Rapine and Cruelty, till *Apollo* killed him for endeavouring to raviſh *Latona*, though others ſay he was ſlain by *Diana* for an Attempt on her Chaſtity. He was next ſent to *Tartarus*, and chained down on his Back, his Body taking up ſuch a Compaſs as to cover nine Acres. In this Poſture a Vulture continually preyed on his Liver, which ſtill grew again as faſt as it was conſumed.

(1) From *Tſaphan*, to *incloſe* or to *hide*, and *Tſeponeh*, the Time of putting the Wine into Pichers.

(2) From *Leket*, to *gather*.

(3) From *Migberah*, the ſinking of the Dregs, or the clarifying the Wine.

Phlegyas

Phlegyas was the Son of *Mars*, and King of the *Lapithæ*, a People of *Theſſaly*: *Apollo* having debauched his Daughter *Coronis*, to revenge the Injury he ſet Fire to the Temple of *Delphos*, for which Sacrilege that God killed him with his Arrows, and thruſt him into *Tartarus*, where he is ſentenced to ſit under a huge Rock, which hanging over his Head threatens him with perpetual Deſtruction.

Ixion was the Son of *Mars* and *Piſidice*, or as others ſay of *Æthon* and *Piſone*. Having married *Dia* the Daughter of *Dioneus*, he promiſed very conſiderable Preſents to her Father for his Conſent; but to elude the Performance, he invited him to a Feaſt, and murdered him. Stung with Remorſe for the Crime he ran mad, ſo that *Jupiter* in Compaſſion not only forgave him, but took him up into Heaven, where he had the Impiety to endeavour to corrupt *Juno*. *Jupiter*, to be the better aſſured of his Wickedneſs, formed a Cloud in the Shape of his Wife, upon which *Ixion* begot the *Centaurs*. But boaſting of his Happineſs, *Jove* hurled him down to *Tartarus*, where he lies fixed on a Wheel encompaſſed with Serpents, and which turns without ceaſing.

Siſiphus was a Deſcendant of *Æolus*, and married *Merope*, one of the *Pleiades*, who bore him *Glaucus*. His Reſidence was at *Epira* in *Peloponneſus*, and he was a crafty Man. The Reaſons given for his Puniſhment are various, though all the Poets agree as to its Nature, which was to roll a great Stone to the Top of a Hill, from whence it conſtantly fell down again, ſo that his Labour was inceſſantly renewed (4).

Tantalus a *Phrygian* Monarch, the Son of *Jupiter*, and the Nymph *Plota*, had the Impiety in an Entertainment he gave the Gods, to kill his Son *Pelops* and ſerve him up as one of the Diſhes. All the Deities perceived the Fraud but *Ceres*, who eat one of his Shoulders; but in Compaſſion to his Fate, ſhe reſtored

(4) Some make *Syſyphus* a *Trojan* Secretary, who was puniſhed for diſcovering Secrets of State. Others ſay he was a notorious Robber killed by *Theſeus*.

him

him to Life by boiling him in a Cauldron, and gave him an *Ivory* Arm to ſupply the Defect. The Crime of the Father did not paſs unpuniſhed. He was placed in *Tartarus*, where he was afflicted with eternal Thirſt and Hunger, having Water and the moſt delicious Fruits ſtill within his Reach; but not being able to taſte either, becauſe they vanquiſhed before his Touch. *Ovid* IV. 445.

Salmoneus, King of *Elis*, *Virgil*, Æn. VI. 585, had the Preſumption to perſonate *Jupiter*, by driving a Chariot over a Bridge of Braſs, and caſting flaming Torches amongſt the Spectators, to imitate Thunder and Lightening. For this he was doomed to the Tortures of this infernal Dungeon.

The *Belides* complete this fabulous Catalogue. They were the Daughters of *Danaus* the Son of *Belus*, who was cotemporary with *Cecrops*, King of *Athens*. This Prince, who came from *Egypt* into *Greece*, expelled *Sthenelus* King of the *Argives* out of his Kingdom, and by different Wives had theſe fifty Siſters. His Brother *Egyptus*, with whom he had ſome Difference, propoſed a Reconciliation, by marrying his fifty Sons with their fair Couſin Germans. The Wedding was agreed, but *Danaus* perfidiouſly directed each of his Daughters to murder their Huſbands on the Marriage Night. *Hypermneſtra* alone ſuffered *Lynceus* to eſcape to *Lyrcea* near *Argos* (5). The *Belides*, for this unnatural Crime, were condemned to draw Water out of a Well with Sieves, and pour it into a certain Veſſel; ſo that their Labour was without End or Succeſs.

CHAP. XXVIII. *Of the* ELYSIAN FIELDS, *and* LETHE.

BY Way of Contraſt to *Tartarus*, or the Priſon of the Wicked, let us place the *Elyſian* Fields, or the happy Abodes of the Juſt and Good, of which

(5) He afterwards dethroned *Danaus*.

Virgil,

Virgil, of all the antient Poets has given us the moſt agreeable Picture, *Virgil's Æneid* VI. 635. It were endleſs to give all the Variety of Deſcriptions, which a Subject of this Nature affords Room for. An eternal Spring of Flowers or Verdure, a Sky always ſerene, and fanned by ambroſial Breezes, an univerſal Harmony and uninterrupted Joy embalmed theſe delightful Regions. But at the End of a certain Period, the Souls placed here returned to the World to reanimate new Bodies, before which they were obliged to drink at the River *Lethe* (6), whoſe Waters had the Virtue to create an Oblivion of all that had paſſed in the former Part of their Lives.

To illuſtrate all this complexed Chaos of Fable, let us once more have recourſe to the *Egyptian* Mythology, where we ſhall find the whole Secret of *Tartarus* and the *Elyſian* Fields unravelled. There was near each of the *Egyptian* Towns a certain Ground appointed for a common Burial-Place. That at *Memphis*, as deſcribed by *Diodorus*, lay on the other Side of the Lake *Acheruſia* (7) to the Shore of which the deceaſed Perſon was brought, and ſet before a Tribunal of Judges appointed to examine into his Conduct. If he had not paid his Debts his Body was delivered to his Creditors, till his Relations releaſed it, by collecting the Sums due. If he had not faithfully obſerved the Laws, his Body was left unburied, or probably thrown into a Kind of common Shore called *Tartarus* (8). The ſame Hiſtorian informs us, that near *Memphis* there was a leaking Veſſel into which they inceſſantly poured *Nile* Water, which Circumſtance gives ground to imagine, that the Place where unburied Bodies were caſt out, was ſurrounded with Emblems expreſſive of Torture or Remorſe, ſuch as a Man tied on a Wheel always in Motion; another whoſe Heart was the Prey of a Vulture; and a Third

(6) Απο της λυθης, or *Oblivion*.

(7) From *Acharei*, after, and *iſh*, Man, comes *Achariis*, or the *laſt State of Man*, or *Acheron*, that is, the *ultimate Condition*.

(8) From the *Chaldaick Tarah*, *Admonition*, doubled, comes *Tartarah*, or *Tartarus*, that is, an *extraordinary Warning*.

rolling

rolling a Stone up a Hill with fruitleſs Toil. Hence the Fables of *Ixion*, *Prometheus* and *Syſiphus*.

When no Accuſer appeared againſt the Deceaſed, or the Accuſer was convicted of Falſhood, they ceaſed to lament him, and his Panegyrick was made; after which he was delivered to a certain ſevere Ferryman, who by Order of the Judges, and never without it, received the Body into his Boat (9) and tranſported it acroſs the Lake, to a Plain embelliſhed with Groves, Brooks, and other rural Ornaments. This Place was called *Elizout*, (10), or the *Habitation of Joy*. At the Entrance of it, was placed the Figure of a Dog with three Pair of Jaws, which they called *Cerberus* (1); and the Ceremony of Interment was ended by thrice (2) ſprinkling Sand over the Aperture of the Vault, and thrice bidding the Deceaſed *Adieu*. All theſe wiſe Symbols addreſſed as ſo many Inſtructions to the People, became the Sources of endleſs Fiction, when tranſplanted to *Greece* and *Rome*. The *Egyptians* regarded Death as a Deliverance (3). The Boat of Tranſportation they called *Beris* (4), or Tranquillity; and the Waterman who was impartial in the juſt Execution of his Office, they ſtiled *Charon*, which ſignifies Inflexibility or Wrath.

(9) Sometimes the Judges denied even their Kings Funeral Rites on Account of their Miſ-government.

(10) From *Elizout*, full Satisfaction, or a Place of Repoſe and Joy.

(1) They placed this Image on Account of that Animal's known Fidelity to Man. The three Heads denoted the three Funeral Cries over the Corpſe, which is the Meaning of the Name, from *Ceri*, or *Cri*, an Exclamation; and from *Ber* the Grave or Vault, comes *Cerber*, or *Cerberus*, the Cries of the Grave.

(2) *Injecto ter pulvere*. *Horace*, Book I. Ode 28.

(3) They call it *Peloutah*, Alleviation or Deliverance. *Horace* has the ſame Thought.

Levare functum pauperem Laboribus. Carm. l. 2. Od. 18.

(4) From *Beri*, Quiet, Serenity; whence *Diodorus Siculus* calls *Charon*'s Bark *Baris*.

CHAP.

CHAP. XXIX. *Of* APOLLO.

THIS Deity makes one of the moſt conſpicuous Figures in the Heathen Theology, indeed not unjuſtly, from the glorious Attributes aſcribed to him of being the *God* of *Light*, *Medicine*, *Verſe* and *Prophecy*. *Tully* mentions four of this Name, the moſt antient of whom was the Son of *Vulcan*, and tutelary God of the *Athenians*; the Second a Son of *Corybas*, and born in *Crete*; the Third an *Arcadian*, called *Nomion*, from his being a great Legiſlator; and the *laſt*, to whom the greateſt Honour is aſcribed, the Son of *Jupiter* and *Latona* (5), whoſe Beauty having gained the Affection of the King of the Gods, *Juno*, on diſcovering her Pregnancy, drove her out of Heaven, and commanded the Serpent *Python* to deſtroy her, from whoſe Purſuit *Latona* fled to the Iſle of *Delos* in the Shape of a Quail (6), where ſhe was delivered of Twins, called *Diana* and *Apollo*, the Latter of whom ſoon after his Birth, deſtroyed the Monſter *Python* with his Arrows (7), though ſome defer the Time of this Victory till he came to riper Years. But *Latona*'s Troubles did not end here, for flying into *Lycia* with her Children, ſhe was denied the Water of the Fountain *Mela*, by the Shepherd *Niocles* and his Clowns, upon which ſhe turned them into *Frogs*. After ſettling her Son *Apollo* in *Lycia*, ſhe returned to *Delos*, and *Diana* went to reſide in *Crete*.

The Adventures of *Apollo* are pretty numerous. The moſt remarkable, are his Quarrels with *Jupiter*, on Account of the Death of his Son *Æſculapius*, killed by that Deity on the Complaint of *Pluto*, that he decreaſed the Number of the Dead by the Cures he performed. *Apollo*, to revenge this Injury, killed the *Cyclops*, who forged *Jove*'s Thunderbolts, for which

(5) The Daughter of *Cæus* the *Titan*, and *Phœbe*.

(6) Whence the Iſle was called *Ortygia*, though ſome ſay that *Neptune* raiſed it out of the Sea to give her Refuge.

(7) Some aſſert that *Diana* aſſiſted him in this Fight.

he

he was baniſhed Heaven, and endured great Sufferings on Earth, being forced to hire himſelf as a Shepherd to (8) *Admetus* King of *Theſſaly*, during his exerciſing which Office, he is ſaid to have invented the Lyre or Lute, to ſooth his Trouble. In this Retirement an odd Incident happened to him; *Mercury* was born in the Morning, by Noon he had learned Muſick, and compoſed the *Teſtudo*; and in the Evening coming to *Apollo* he ſo amuſed him with this new Inſtrument, that he found an Opportunity to ſteal his Cattle. *Apollo* diſcovering the Theft, and inſiſting on Reſtitution, the ſly Deity ſtole his Bow and Arrows; ſo that he was forced to change his Reſentment into Laughter (9).

From *Theſſaly*, *Apollo* removed to *Sparta*, and ſettled near the River *Eurotas* where he fell in Love with a fair Boy called *Hyacinthus*, with whom being at play, *Zephyrus* through Envy blew *Apollo*'s Quoit at his Head, and killed him on the Spot. To preſerve his Memory, the God from his Blood raiſed the Flower which bears his Name (10). Though according to others, he only tinged with it the Violet (which was white before) into a Purple.

Cypariſſus, a beautiful Boy, a Favourite of *Apollo*, being exceſſively grieved for the Death of a Fawn or Deer he loved, was changed by him to a *Cypreſs* Tree, which is ſince ſacred to Funeral Rites.

Apollo next viſited *Laomedon* King of Troy, where finding *Neptune* in the ſame Condition with himſelf, and exiled from Heaven, they agreed with that King to furniſh Bricks to build the Walls of his Capital: He alſo aſſiſted *Alcathous* in building a Labyrinth, in

(8) Some give this Hiſtory another Turn, and tell us that *Apollo* being King of the *Arcadians*, and depoſed for his Tyranny, fled to *Admetus*, who gave him the Command of the Country lying near the River *Amphryſas*, inhabited by *Shepherds*.

(9) *Te boves olim, niſi reddidiſſes*
Per dolum amotas, puerum minaci
Voce dum terret, Viduus Pharetra
Riſit Apollo. *Horat.* Lib. I. Ode X. l. 10.

(10) The Hyacinth or Violet.

which

which was a Stone whereon he uſed to depoſit his *Lyre*, and which emitted an harmonious Sound on the ſlighteſt Stroke.

Though *Apollo* was diſtinguiſhed for his Excellency in Muſick, yet he was extremely jealous of Rivalſhip on this Head. The Muſes were under his immediate Protection, and the Graſshopper was conſecrated to him by the *Athenians* on Account of its Harmony (1). We find *Midas* King of *Phrygia* being conſtituted Judge between him and *Pan*, who pretended to vie with him in Harmony, and giving Judgment for the Latter, was rewarded with a Pair of Aſſes Ears, to point out his bad Taſte (2). *Ovid* has deſcribed this Story in an agreeable Manner. *Linus*, who excelled all Mortals in Muſick, preſuming to ſing with *Apollo*, was puniſhed with Death; nor did *Marſyas* the Satyr eſcape much better, for having found a Flute or Pipe, which *Minerva* threw away (3), he had the Vanity to diſpute the Prize with *Apollo*, who being decreed Victor, hung up his Antagoniſt on the next Pine Tree, and fleaed him alive; but afterwards changed him into a River, which falls into the *Meander*,

This Deity was ſo ſkilled in the Bow, that his Arrows were always fatal, *Python* and the *Cyclops* experienced their Force. When the Giant *Tityus* endeavoured to raviſh *Diana*, he transfixed and threw him into Hell, where the Vultures preyed on his Liver. *Niobe* the Daughter of *Tantalus*, and Wife of *Amphion*, being happy in ſeven Sons and as many Daughters, was ſo fooliſh as to prefer herſelf to *Latona*. This ſo enraged *Apollo* and *Diana*, that the former ſlew her Sons with his Darts, and the latter killed her Daughters in the Embraces of their Mother, whom

(1) The Grecian Poets celebrate the Graſshopper as a very muſical Inſect, that ſings amongſt the higheſt Branches of the Trees; ſo that it muſt have been a very different Creature from the Graſshopper known to us. See the Notes in *Cooke's Heſiod.*

(2) *Ovid*, Book XI. Fab. III. l. 90.

(3) Becauſe as ſhe blew it, ſeeing herſelf in a Fountain, ſhe found it deformed her Face.

Jupiter,

MINERVA
APOLLO.
CERES.
MARS.

Jupiter, in compaſſion to her inceſſant Grief, turned into a *Stone*, which ſtill emits Moiſture inſtead of Tears (4).

The true Meaning of the Fable of *Niobe* is this; it ſignified the Annual Inundation of *Egypt*. The Affront ſhe offered to *Latona* was a Symbol, to denote the Neceſſity ſhe laid that People under of retreating to the higher Grounds. The fourteen Children of *Niobe* are the fourteen Cubits, that marked the Increaſe of the *Nile* (5). *Apollo* and *Diana* killing them with their Arrows, repreſent Labour and Induſtry, with the Aſſiſtance of the Sun's warm Influence, overcoming theſe Difficulties, after the Retreat of the Flood. *Niobe*'s being turned to a Stone, was owing to an Equivocation. The Continuance of *Niobe* was the Preſervation of *Egypt*. But the Word *Selau*, which ſignified Safety, by a ſmall Alteration *(Selaw)* expreſſed a Stone. Thus *Niobe* became a real Perſon metamorphoſed to a Rock.

Apollo reſembled his Father *Jupiter*, in his great Propenſity to Love. He ſpent ſome Time with *Venus* in the Iſle of *Rhodes*, and during their Interview it is ſaid the Sky rained Gold, and the Earth was covered with Lillies and Roſes. His moſt celebrated Amour was with *Daphne* (the Daughter of the River *Peneus)*, a Virgin of *Theſſaly*, who was herſelf prepoſſeſſed in Favour of *Leucippus*, a Youth of her own Age. *Apollo*, to be revenged on his Rival, put it in his Head to diſguiſe himſelf amongſt the Virgins who went a Bathing, who diſcovering the Deceit, ſtabbed him. After this the God purſued *Daphne*, who flying to preſerve her Chaſtity, was, on her Intreaties to the Gods, changed into a Laurel (6), whoſe Leaves *Apollo* immediately conſecrated to bind his Temples, and made that Tree the Reward of Poetry.

(4) *Ovid*, Book VI. l. 310.

(5) The Statue of *Nile* in the *Tuilleries* at *Paris*, has fourteen Children placed by it, to denote theſe Cubits.

(6) *Ovid*, Book I. l. 556.

——— *graſping at empty Praiſe*
He ſnatch'd at Love, *and fill'd his Arms with Bays.* Waller.

The

The Nymph *Bolina*, rather than yield to his Suit, threw herſelf into the Sea, for which he rendered her immortal: Nor was he more ſucceſsful in his Courtſhip of the Nymph *Caſtalia*, who vaniſhed from him in the Form of a Fountain, which was afterwards ſacred to the Muſes (7). He debauched *Leucothoe*, Daughter of *Orchamus*, King of *Babylon*, in the Shape of her Mother *Eurynome*. *Clytia* her Siſter, jealous of her Happineſs, diſcovered the Amour to their Father, who ordered *Leucothoe* to be buried alive. Her Lover, in Pity to her Fate, poured Nectar on the Grave, which turned the Body into the Tree, which weeps the Gum called Frankincenſe. He then abandoned *Clytia*, who pined away, continually looking on the Sun; till ſhe became the *Heliotrope* or Sun Flower (8).

Of the Children of *Apollo*, we ſhall ſpeak more at large in the following Section.

Apollo had a great Variety of Names, either taken from his principal Attributes, or the chief Places where he was worſhipped. He was called the *Healer*, from his enlivening Warmth and cheering Influence, and *Pæan*, (9), from the peſtilential Heats; to ſignify the Former, the Ancients placed the Graces in his Right Hand, and for the Latter a Bow and Arrows in his Left: *Nomius*, or the Shepherd, from his fertilizing the Earth, and thence ſuſtaining the Animal Creation; *Delius* (10), from his rendering all Things manifeſt; *Pythius*, from his Victory over *Python*, *Lycius*, *Phœbus*, and *Phaneta*, from his Purity and Splendor.

The principal Places where he was worſhipped were *Chryſus*, *Tenedos*, *Smyntha*, *Cylla*, *Cyrrha*, *Patræa*, *Claros*, *Cynthius*, *Abæa*, a City in *Lycia*, at *Miletus*, and amongſt the *Mæonians*, from all which Places he was denominated. He had an Oracle and Temple at *Tegyra*, near which were two remarkable Fountains,

(7) Thence called *Caſtalian* Siſters.
(8) *Ovid*, Book IV. 205.

(9) Ἀπὸ τῦ παίειν τὰς νόσας.
(10) Ἀπὸ τῦ δῆλα πάντα ποιεῖν.

called

called the *Palm* and the *Olive*, on Account of the Sweetneſs and Tranſparency of the Water. He had an Oracle at *Delos*, for ſix Months in the Summer Seaſon, which for the Reſt of the Year was removed to *Patara* in *Lycia*, and theſe Removals were made with great Solemnity. But his moſt celebrated Temple was at *Delphos*, the Original of which was thus: *Apollo* being inſtructed in the Art of Divination by *Pan* the Son of *Jupiter*, and the Nymph *Thymbris*, went to this Oracle, where at that Time *Themis* gave her Anſwers; but the Serpent *Python* hindering him from approaching the Oracle, he ſlew it, and ſo took Poſſeſſion of it. His Temple here, in Proceſs of Time, became ſo frequented, that it was called the *Oracle of the Earth*, and all the Nations and Princes in the World vied with each other in their Munificence to it. *Cræſus*, King of *Lydia*, gave at one Time a thouſand Talents of Gold to make an Altar there, beſides Preſents of immenſe Value at other Times. *Phalaris*, the Tyrant of *Agrigentum* preſented it a brazen Bull, a Maſter-piece of Art. The Reſponſes here were delivered by a Virgin Prieſteſs (1) called *Pythia*, or *Phæbas*, placed on a Tripos (2), or Stool with three Feet, called alſo *Cortina*, from the Skin of the *Python* with which it was covered. It is uncertain after what Manner theſe Oracles were delivered, though *Cicero* ſuppoſes the *Pithoneſs* was inſpired, or rather intoxicated by certain Vapours which aſcended from the Cave. In *Italy*, *Apollo* had a celebrated Shrine at Mount *Soracte*, where his Prieſts were ſo remarkable for Sanctity that they could walk on burning Coals unhurt. The *Romans* erected to him many Temples. After the Battle of *Actium*, which decided the Fate of the World, and ſecured the Empire to *Auguſtus*, this Prince not only built him a Chapel on that Promontory, and renewed the ſolemn Games to him, but ſoon

(1) Some ſay that the *Pythoneſs* being once debauched, the Oracles were afterwards delivered by an old Woman in the Dreſs of a young Maid.

(2) Authors vary as to the *Tripos*, ſome making it a Veſſel in which the Prieſteſs bathed.

after

after raiſed a moſt magnificent Temple to him on Mount *Palatine* in *Rome*, the whole of *Parian* Marble. The Gates were of Ivory exquiſitely carved, and over the Frontiſpiece was the Solar Chariot and Horſes of maſſy Gold. The Portico contained a noble Library of the *Greek* and *Latin* Authors. Within, the Place was decorated with noble Paintings, and a Statue of the God by the famous *Scopas*, attended by a gigantic Figure in Braſs fifty Feet high. In the Area were four brazen Cows, repreſenting the Daughters of *Prætus* King of the *Argives*, who were changed into that Form for preſuming to rival *Juno* in Beauty. Theſe Statues were wrought by *Myron*.

The uſual Sacrifices to *Apollo*, were *Lambs*, *Bulls*, and *Oxen*. The Animals ſacred to him were the *Wolf*, from his Acuteneſs of Sight; the *Crow*, from her Augury, or foretelling the Weather; the *Swan*, from its divining its own Death; the *Hawk*, from its Boldneſs in Flight; and the *Cock*, from its foretelling his Riſe. The *Graſshopper* was alſo reckoned agreeable to him on Account of his Muſick. Of Trees, the *Laurel*, *Palm*, *Olive* and *Juniper* were moſt in Eſteem with him. All young Men, when their Beards grew, conſecrated their Locks in his Temple, as the Virgins did theirs in the Temple of *Diana*.

The four great Attributes of *Apollo* were *Divination*, *Healing*, *Muſick*, and *Archery*; all which manifeſtly refer to the *Sun*. Light diſpelling Darkneſs is a ſtrong Emblem of Truth diſſipating Ignorance; what conduces more to Life and Health than the Solar Warmth, or can there be a juſter Symbol of the Planetary Harmony than *Apollo*'s (3) Lyre? As his Darts are ſaid to have deſtroyed the Monſter *Python*, ſo his Rays dry up the noxious Moiſture, which is pernicious to Vegetation and Fruitfulneſs.

The *Perſians*, who had a high Veneration for this Planet, adored it, and the Light proceeding from it, by the Names of *Mithra* and *Oraſmanes*; the *Egyp-*

(3) The ſeven Strings of which are ſaid to repreſent the ſeven Planets.

tians

tians by thoſe of *Oſiris* and *Orus*; and from their Antiquities, let us now ſeek ſome Illuſtration of the Birth and Adventures of *Apollo*.

The *Iſis*, which pointed out the *Neomenia* or monthly Feſtival before their annual Inundation, was the ſymbolical Figure of a Creature with the upper Part of a Woman, and the hinder of a Lizard placed in a reclining Poſture. This they called *Leto* (4), and uſed it to ſignify to the People the Neceſſity of laying in the Proviſions of *Olives*, parched Corn, and ſuch other Kinds of dry Food, for their Subſiſtence, during the Flood. Now when the Waters of the *Nile* decreaſed time enough to allow them a Month, before the Entrance of the Sun into *Sagittarius*, the *Egyptian* Farmer was ſure of Leiſure enough to ſurvey and ſow his Ground, and of remaining in abſolute Security till Harveſt. This Conqueſt of the *Nile* was repreſented by an *Orus*, or Image, armed with Arrows, and ſubduing the Monſter *Python*. This they called *Ores* (5), or *Apollo* (6). The Figure of *Iſis* abovementioned, they alſo ſtiled *Deione*, or *Diana* (7), and they put in her Hand the *Quail*, a Bird which with them was the Emblem of Security (8).

Theſe Emblems carried by the *Phœnicians* into *Greece*, gave Riſe to all the Fable of *Latona* perſecuted by the *Python*, and flying to *Delos* in the Form of a Quail, where ſhe bore *Orus* and *Dione*, or *Apollo* and *Diana*. Thus (as on former Occaſions) the Hieroglyphicks only deſigned to point out the regular Feſtivals, and to inſtruct the People in what they were to do, became in the End the Objects of a ſenſeleſs and groſs Idolatry.

When *Tyre* was beſieged by *Alexander*, the Citizens bound the Statue of *Apollo* with Chains of Gold;

(4) From *Leto*, or *Letoah*, a *Lizard*.
(5) From *Hores*, the Deſtroyer or Waſter.
(6) *Apollo* ſignifies the ſame.
(7) From *Dei*, ſufficiency, comes *Deione*, Abundance.
(8) *Selave* in the *Phœnician* ſignifies *Security*, as alſo a *Quail*; hence they uſed the Quail to ſignify the Thing. The *Latin* Words *Salus* and *Salvo* are derived from hence.

but when that Conqueror took the Place, he releaſed the Deity, who thence obtained the Name of *Philaxandrus*, or the Friend of *Alexander*. At *Rhodes*, where he was worſhipped in a peculiar Manner, there was a Coloſſal Image of him at the Mouth of the Harbour ſeventy Cubits high (9).

Phœbus (10) was very differently repreſented in different Countries and Times, according to the Character he aſſumed. To depict the Solar Light, the *Perſians* uſed a Figure with the Head of a Lion, covered with a *Tiara*, in the *Perſian* Garb, and holding a mad Bull by the Horns, a Symbol plainly of *Egyptian* Original. The latter People expreſſed him ſometimes by a Circle with Rays; at other Times by a Scepter with an Eye over it: But their great Emblem of the Solar Light, as diſtinguiſhed from the Orb itſelf, was the golden *Seraph*, or fiery flying Serpent (1). The *Hicropolitans* ſhewed him with a pointed Beard, thereby expreſſing the ſtrong Emiſſion of his Rays downward; over his Head was a Baſket of Gold, repreſenting the æthereal Height: He had a Breaſt-Plate on, and in his Right Hand held a Spear, on the Summit of which ſtood the Image of Victory (ſo that *Mars* is but one of his Attributes); this beſpoke him irreſiſtible and ruling all Things: In his Left-Hand was a Flower, intimating the vegetable Creation nouriſhed, matured, and continued by his Beams: Around his Shoulders he wore a Veſt depicted with *Gorgons* and Snakes; this takes in *Minerva*, and by it is expreſſed the Virtue and Vigour of the Solar Warmth, enlivening the Apprehenſion and promoting Wiſdom; whence alſo he is with great Propriety the Preſident of the Muſes: Cloſe by were the expanded Wings of the Eagle, repreſenting the *Æther*, ſtretched out from him, as from its proper

(9) We ſhall ſpeak of this hereafter.

(10) From *Phœb*, the Source, and *ob* the Overflowing, or the *Source of the Inundation*, the *Egyptians* expreſſing the annual Exceſs of the *Nile* by a Sun, with a River proceeding from its Mouth.

(1) Vide Macrob. *Saturn.* l. 1, c. 17.

Center:

Center: At his Feet were three female Figures encircled by a *Seraph*, that in the midſt being the Emblem of the Earth riſing in Beauty from the Midſt of *Nature* and *Confuſion* (the other two) by the Emanation of his *Light*, ſignified by the *Seraph* or Dragon.

Under the Character of the Sun, *Apollo* was depicted in a Chariot drawn by four Horſes, whoſe Names the Poets have taken Care to give us as well as thoſe of *Pluto*. The Poets feigned each Night that he went to reſt with *Thetis* in the Ocean, and that the next Morning the Hours got ready his Horſes for him to renew his Courſe (ſee *Cambray's Telemaque* for a Picture), and unbarred the Gates of Day. It is no Wonder they have been laviſh on a Subject, which affords ſuch extenſive Room for the Imagination to diſplay itſelf, as the Beauties of the Sun-riſing. When repreſented as *Liber Pater* (2), he bore a Shield to ſhew his Protection of Mankind. At other Times he was drawn as a beardleſs Youth, his Locks diſhevelled, and crowned with Laurel, holding a Bow in his Right-Hand with his Arrows, and the Lyre in his Left. The Palace of the Sun has been admirably deſcribed by *Ovid*, as well as his Car, in the ſecond Book of his *Metamorphoſis*.

CHAP. XXX. *Of the Sons or Offspring of* APOLLO, ÆSCULAPIUS, PHAETON, ORPHEUS, IDMON, ARISTÆUS, *&c.*

AS *Apollo* was a very gallant Deity, ſo he had a very numerous Iſſue, of which it is neceſſary to give ſome Account, as they make a conſiderable Figure in poetical Hiſtory. The firſt and moſt noted of his Sons was *Æſculapius*, whom he had by the Nymph *Coronis*. Some ſay that *Apollo* ſhot his Mother, when

(2) *Virgil* gives him this Name in his firſt Georgic.

——— *Vos, O clariſſima Mundi*
Lumina, labentem cœlo qui ducitis annum,
Liber *& alma* Ceres.

big with Child of him, on Account of her Infidelity; but repenting the Fact ſaved the Infant, and gave him to *Chiron* to be inſtructed (3) in Phyſick. Others report, that as King *Phlegyas* her Father was carrying her with him into *Peloponneſus*, her Pains ſurprized her on the Confines of *Epidauria*, where to conceal her Shame ſhe expoſed the Infant on a Mountain. However this be, under the Care of this new Maſter, he made ſuch a Progreſs in the Medical Art, as gained him a high Reputation; ſo that he was even reported to raiſe the Dead. His firſt Cures were wrought upon *Aſcles* King of *Epidaurus*, and *Aunes* King of *Daunia*, which laſt was troubled with ſore Eyes. In ſhort, his Succeſs was ſo great, that *Pluto*, who ſaw the Number of his Ghoſts daily increaſe, complained to *Jupiter*, who killed him with his Thunder-bolts.

Cicero reckons up three of his Name. The firſt the Son of *Apollo* worſhipped in *Arcadia*, who invented the Probe and Bandages for Wounds; the Second the Brother of *Mercury*, killed by Lightening; and the third the Son of *Arſippus* and *Arſinoe*, who firſt taught the Art of Tooth-drawing and Purging. Others make *Æſculapius*, an *Egyptian* King of *Memphis*, antecedent by a thouſand Years to the *Æſculapius* of the *Greeks*: The *Romans* numbered him amongſt the *Dii Adſcititii*, or ſuch as were raiſed to Heaven by their Merit, as *Hercules*, *Caſtor*, and *Pollux*, *&c.*

The *Greeks* received their Knowledge of *Æſculapius* from the *Phœnicians* and *Egyptians*. His chief Temples were at *Pergamus*, *Smyrna*, at *Trica*, a City of *Ionia*, and the Iſle of *Coos*; in all which, votive Tablets were hung up (4), ſhewing the Diſeaſes cured by his Aſſiſtance; but his moſt famous Shrine was at *Epidaurus*, where every five Years in the Spring, ſolemn Games were inſtituted to him nine Days after the *Iſthmian* Games at *Corinth*.

(3) *Ovid*, who relates the Story of *Coronis*, in his fanciful Way, tells us that *Corvus*, or the *Raven*, who diſcovered her Amour, had, by *Apollo*, his Feathers changed from *Black* to *White*.

(4) From theſe Tablets or votive Inſcriptions, *Hippocrates* is ſaid to have collected his Aphoriſms.

The

The *Romans* grew acquainted with him by an Accident; a Plague happening in *Italy*, the Oracle was conſulted, and the Reply was, that they ſhould bring the God *Æſculapius* from *Epidaurus*. An Embaſſy was appointed of ten Senators, at the Head of whom was *Q. Ogulnius*. Theſe Deputies on their Arrival, viſiting the Temple of the God, a huge Serpent came from under the Altar, and croſſing the City, went directly to their Ship, and lay down in the Cabbin of *Ogulnius*, upon which they ſet ſail immediately, and arriving in the *Tiber*, the Serpent quitted the Ship, and retired to a little Iſland oppoſite the City, where a Temple was erected to the God, and the Peſtilence ceaſed.

The Animals ſacrificed to *Æſculapius* were the Goat, ſome ſay on account of her nurſing him; others, becauſe this Creature is unhealthy, as labouring under a perpetual Fever. The *Dog* and the *Cock* were ſacred to him on account of their Fidelity and Vigilance. The *Raven* was alſo devoted to him for its Forecaſt, and being ſkilled in Divination. Authors are not agreed as to his being the Inventor of Phyſick, ſome affirming he only perfected that Part which relates to the Regimen of the Sick.

Let us now ſeek for the Origin of this Fable. The publick Sign or Symbol expoſed by the *Egyptians* in their Aſſemblies, to warn the People to mark the Depth of the Inundation, in order to regulate their Ploughing accordingly, was the Figure of a Man with a Dog's Head carrying a Pole with Serpents twiſted round it, to which they gave the Names of *Anubis* (5), *Thaaut* (6), and *Æſculapius* (7). In proceſs of Time they made Uſe of this Repreſentation for a real King, who by the Study of Phyſick ſought the Preſervation of his Subjects. Thus the Dog and the Serpent became the Characteriſticks of *Æſculapius* amongſt the *Romans* and *Greeks*, who were entirely Strangers to the original Meaning of theſe Hieroglyphicks.

(5) From *Hannobeach*, which in *Phœnician* ſignifies the *Barker* or *Warner*. *Anubis*.

(6) The Word *Tayant*, ſignifies the Dog.

(7) From *Aiſh* Man, and *Caleph*, Dog, comes *Æſcaleph* the Man-Dog, or *Æſculapius*.

Æſculapius had, by his Wife *Epione*, two Sons, *Machaon* and *Podalirius*, both ſkilled in Surgery, and who are mentioned by *Homer* at the Siege of *Troy*, and were very ſerviceable to the *Greeks*. He had alſo two Daughters, called *Hygiæa* and *Jaſo*.

This Deity is repreſented in different Attitudes. At *Epidaurus* his Statue was of Gold and Ivory (8), ſeated on a Throne of the ſame Materials, his Head crowned with Rays, and a long Beard, having a knotty Stick in one Hand, the other entwined with a *Serpent*, and a Dog lying at his Feet. The *Phliaſians* depicted him as beardleſs; and the *Romans* crowned him with Laurel, to denote his Deſcent from *Apollo*. The Knots in his Staff ſignify the Difficulties that occur in the Study of Medicine.

Phaeton was the Son of *Apollo*, and the Nymph *Clymene*. Having a Diſpute with *Epaphus*, the Son of *Jupiter* and *Io*, the latter upbraided him, that he was not really the Son of his Father, and that his Mother only made uſe of that Pretence to cover her Infamy. The Youth fired at this Reproach, by his Mother's Advice carried his Complaint to his Father *Phœbus*, who received him with great Tenderneſs, and to allay his Diſquietude, ſwore by *Styx* to grant him whatever he requeſted, as a Mark of his acknowledging him for his Son. *Phaeton* boldly aſked the Direction of the Solar Chariot for one Day. The Father at once grieved and ſurprized at the Demand, uſed all Arguments in vain to diſſuade him from the Attempt; but being by his Oath reduced to ſubmit to his Obſtinacy, he gave him the Reins, with the beſt Directions he could how to uſe them. The Ambition of our young Adventurer was too fatal to himſelf. He loſt his Judgment and Way together; and *Jupiter*, to prevent the World being ſet on Fire, was obliged with his Thunderbolts to hurl him from his Seat into the River *Eridanus* or *Po*. His Siſters *Phaethuſa*, *Lampetia* and *Phœbe* lamented his Loſs ſo inceſſantly upon the Banks,

(8) This Image was the Work of *Thraſymedes* the Son of *Arignotus*, a Native of *Paros*.

that

that the Gods changed them into *Black Poplar Trees*, whoſe Juice produces the *Electrum* or *Amber*. *Cycnus* King of *Liguria*, no leſs grieved for his Loſs, was changed into a *Swan*, a Bird which became after ſacred to *Apollo*. This Story makes a very conſiderable Figure in *Ovid* (9), who has out-done himſelf on this Subject.

A late Author offers an ingenious Conjecture, with regard to this Fable (10). Linen-Cloth was the great Manufacture of *Egypt*, and the bleaching of it conſequently of great Importance. The Image expoſed for directing this, was a Youth with Rays round his Head, and a Whip in his Hand, ſeated on an Orb, to which they gave the Name of *Phaeton* (1), and *Ben-Climmah*, (2). Probably the Months of *May*, *June*, and *July*, were the three Siſters of *Phaeton*, becauſe during theſe Months they waſhed their Linen white, of which *Cygnus*, or the Swan, the Friend of *Phaeton*, is a further Symbol. Now as the Word *Albanoth* applied to theſe Months (3), ſignifies alſo *Poplar Trees*, it gave Riſe to this Metamorphoſis.

Orpheus was the Son of *Phœbus*, by the Muſe *Calliope* (4). He was born in *Thrace*, and reſided near Mount *Rhodope*, where he married *Eurydice* a Princeſs of that Country. *Ariſteus* a neighbouring Prince, who fell in Love with her, attempted to ſurprize her, and in her Flight, to eſcape his Violence, ſhe was killed by the Bite of a Serpent. Her diſconſolate Huſband was ſo affected at his Loſs, that he deſcended by the Way of *Tænarus* to Hell, in order to recover. As Muſic and Poetry were to him hereditary Talents, he exerted them in ſo powerful a Manner,

(9) *Ovid Metamorph.* Lib. II, in Principio.

(10) *La Pluche* Hiſt. de Cieux.

(1) From *Pha* the Month, and *Eton* Linen, is made *Phaeton*; that is, the Indiction of the Linen-works.

(2) *Ben-Climmah*, the Son of hot Weather. Hence the Story of *Phaeton's* burning the World.

(3) *Albanoth*, or *Lebanoth*, ſignifies the Whitening Fields or Yards for Bleaching.

(4) Some make him the Son of *Oeagrus* and *Calliope*.

that *Pluto* and *Proſerpine* were ſo far touched, as to reſtore him his beloved Conſort on *one* Condition, that he ſhould not look back on her, till they came to the Light of the World. His impatient Fondneſs made him break this Article, and he loſt her for ever. Grieved at her Loſs he retired to the Woods and Foreſts, which it is ſaid were ſenſible of his Harmony (5). But the *Mænades* or *Bacchæ*, either incenſed at his vowing a widowed Life, or as others ſay, inſtigated by *Bacchus*, whoſe Worſhip he neglected (6), tore him in Pieces, and ſcattered his Limbs about the Fields, which were collected and buried by the *Muſes*. His Head and Harp, which were caſt into the *Hebrus*, were carried to *Leſbos*, and the former interred there. His *Harp* was tranſported to the Skies, where it forms one of the Conſtellations. He himſelf was changed into a Swan, and left a Son called *Methon*, who founded in *Thrace* a City of his own Name. *Ovid* has given this whole Story (7), but contrary to his uſual Method, has broke the Thread of it, by interſperſing it in different Parts of his Work.

It is certain that *Orpheus* may be placed as the earlieſt Poet of *Greece*, where he firſt introduced *Aſtronomy*, *Divinity*, *Muſick*, and *Poetry*, all which he had learned in *Egypt*. He wrote many Volumes in natural Philoſophy and Antiquities (8), of which only a few imperfect Fragments have eſcaped the Rage of Time. In his Book of Stones he ſays of himſelf, 'He could 'underſtand the Flight and Language of Birds, ſtop 'the Courſe of Rivers, overcome the Poiſon of Ser-

(5) *Ovid Metam.* Lib. XI. in Principio.

(6) Others ſay by *Venus*, on account of his deſpiſing her Rites, and that the Nymphs, excited by her, tore him in Pieces in ſtruggling who ſhould have him.

(7) In his Xth and XIth Books.

(8) He wrote a Book of *Hymns* and Treatiſes on the Generation of the Elements; on the Giants War; on the Rape of *Proſerpine*; on the Labours of *Hercules*; of Stones; on the Rites and Myſteries of the *Egyptians*.

'pents,

'pents, and even penetrate the Thoughts of the 'Heart (9).'

Let us ſeek the Origin of this Fable once more in *Egypt*, the Mother Country of Fiction. In *July*, when the Sun entered *Leo*, the *Nile* overflowed all the Plains. To denote the publick Joy at ſeeing the Inundation riſe to its due Height, they exhibited a Youth playing on the Lyre or *Siſtrum*, and ſitting by a tame Lion. When the Waters did not increaſe as they ſhould, this *Horus* was repreſented ſtretched on the Back of a Lion as dead. This Symbol they called *Oreph* or *Orpheus* (10), to ſignify that Agriculture was then quite unſeaſonable and dormant. The Songs they amuſed themſelves with at this dull Seaſon, were called the *Hymns* of *Orpheus*; and as Huſbandry revived immediately after, it gave Riſe to the Fable of *Orpheus* returning from Hell. The *Iſis* placed near this *Horus*, they called *Eurydice* (1), and as the *Greeks* took all theſe Figures in the literal and not the Emblematical Senſe, they made *Eurydice* the Wife of *Orpheus*.

Idmon was the Son of *Apollo* by *Aſteria*, and attended the *Argonauts* in their Expedition to *Colchis*, being famed for his Skill in Augury; but wandering from his Companions, as they occaſionally landed, he was killed by a wild Boar.

Another of the Children of *Apollo* was *Linus*, whom he had by the Nymph *Terpſichore*. He was born at *Thebes*, and eminent for Learning, if it be true that *Thamyris*, *Orpheus*, and *Hercules* were all his Scholars. Some ſay he was ſlain by the latter for ridiculing him; but if *Orpheus* (as others affirm) lived a hundred Years before *Hercules*, it is rather probable that *Linus* was the Diſciple of *Orpheus*. However this be,

(9) This probably gave Riſe to the Fable of his making Rocks and Foreſts move to his Lyre.

(10) From *Oreph*, Occiput, or the back Part of the Head.

(1) From *Eri*, a Lion; and *Daca*, tamed, is formed *Eridaca*, *Eurydice*, or the Lion tamed, *i. e.* the Violence or Rage of the Inundation overcome.

Linus wrote on the Origin of the World, the Courſes of the Sun and Moon, and the Production of Animals.

After all, *Linus* was only a Symbol of the *Egyptians*, which the *Greeks*, according to Cuſtom, perſonated. At the End of Autumn or Harveſt, the *Egyptians* fell to their Night-work of making Linen-Cloth (2), and the Figure then expoſed was called *Linus* (3), and denoted the ſitting up or watching during the Night.

Ariſtæus was the Son of *Apollo*, by *Cyrene* a Virgin Nymph, who uſed to accompany him in Hunting, and whom he firſt fell in Love with on ſeeing her encounter a Lion. He was born in *Lybia*. He received his Education from the *Nymphs*, who taught him to extract Oil from Olives, and to make Honey, Cheeſe, and Butter; all which Arts he communicated to Mankind. On this Account he was regarded as a rural Deity. From *Africa* he paſſed into *Sardinia* and *Sicily*, from whence he travelled into *Thrace*, where *Bacchus* initiated him in his Myſteries. We have already mentioned how his Paſſion occaſioned the Death of *Eurydice*, to revenge which the Wood-Nymphs deſtroyed his Bee-Hives. Concerned at this Loſs he adviſed with his Father, and was told by the Oracle, to ſacrifice Bulls to appeaſe her Shade; and having followed this Advice, the Bees which iſſued from their Carcaſſes fully ſupplied the Damages he had ſuſtained (4). He died near Mount *Hæmus*, and was deified on account of the Services he had done Mankind by his uſeful Inventions. He was alſo honoured in the Iſle of *Coos*, for his calling the *Eteſian Winds* to relieve them at a Time of exceſſive Heat. *Herodotus* ſays that he appeared at *Cyzicum* after his Death, and three hundred and forty Years after, was ſeen in *Italy* at *Metapontum*, where he injoined the Inhabitants to

(2) This was their chief Manufacture.

(3) *Linus*, from *Lyn*, to watch, whence our Word *Linen*, that is, the *Work*, for the *Time* of doing it.

(4) *Virgil* hath introduced this Story with great Elegance and Propriety, in his IVth Georgick, l. 314.

erect

erect a Statue to him near that of *Apollo*; which, on conſulting the Oracle, they performed.

Circe was the Daughter of *Phœbus*, by *Perſis* the Child of *Oceanus*, and a celebrated Sorcereſs. Her firſt Huſband was a King of the *Sarmatæ*, whom ſhe poiſoned, for which ſhe was expelled the Kingdom, and fled to a Promontory on the Coaſt of *Tuſcany*, which afterwards took her Name. Here ſhe fell in Love with *Glaucus*, one of the Sea Deities, who preferring *Scylla* to her, ſhe changed her into a Sea Monſter. *Picus*, King of the *Latins*, her next Favourite, for rejecting her Addreſſes, was metamorphoſed into a *Woodpecker*.

The moſt remarkable of *Circe*'s Adventures, was with *Ulyſſes*. This Prince returning from *Troy*, was caſt away on her Coaſt, and his Men, by a Drink ſhe gave them, were transformed to *Swine*, and other Beaſts. *Ulyſſes* was preſerved by *Mercury*, who gave him the Herb *Moly*, to ſecure him from her Inchantments, and inſtructed him, when ſhe attempted to touch him with her Wand, to draw his Sword, and make her ſwear by *Styx*, ſhe would uſe him as a Friend, otherwiſe he would kill her. By this Means, he procured the Liberty of his Companions, and continued a Year with *Circe*, who bore him two Children, *viz. Agrius* and *Latinus*. *Circe* had a Sepulchre in one of the Iſles, called *Pharmacuſæ*, near *Salamis*.

Circe was no other than the *Egyptian Iſis*, whoſe *Horus*, or attending Image, every Month aſſuming ſome different Form, as a human Body, with the Heads of a Lion, Dog, Serpent, or Tortoiſe, gave Riſe to the Fable of her changing Men by her Inchantments into theſe Animals. Hence the *Egyptians* gave her the Name of *Circe*, which ſignifies the *Ænigma*.

Apollo had many other Children. *Æthuſa* the Daughter of *Neptune* bore him *Elutherus*. By *Evadne* he had *Janus*; by *Atria*, *Miletus*, *Oaxes* and *Arabus*, who gave his Name to *Arabia*; by *Melia*, he had

Iſmenius

Iſmenius and *Tænarus*; by *Aglaia*, *Theſtor*; by *Manto*, *Mopſus*; by *Anathrippe*, *Chius*; by *Achalide*, he had *Delphus*, and many others too tedious to enumerate.

CHAP. XXXI. *Of the* MUSES, *and* PEGASUS, *the* GRACES, *and the* SYRENS.

THESE celebrated Goddeſſes, the *Muſes*, were the Daughters of *Jupiter* and *Mnemoſyne*, though ſome think them born of *Cælus*. Their Number at firſt was only three or four (5), but *Homer* and *Heſiod* have fixed it at *Nine* (6), which it has never ſince exceeded. They were born on Mount *Pierus*, and educated by the Nymph *Eupheme*.

They had many Appellations common to them all, as *Pierides* from the Place of their Birth; *Heliconides*, from Mount *Helicon* in *Bæotia*; *Parnaſſides*, from the Hill of *Parnaſſus* in *Phocis*; *Citherides* from Mount *Citheron*, a Place they much frequented; *Aonides*, from *Aonia*; *Hippocranides*, *Agannipides*, and *Caſtalides*, from different Fountains conſecrated to them, or to which they were ſuppoſed to reſort.

In general they were the tutelar Goddeſſes of all ſacred Feſtivals and Banquets, and the Patroneſſes of all polite and uſeful Arts. They ſupported Virtue in Diſtreſs, and preſerved worthy Actions from Oblivion. *Homer* calls them the *Miſtreſſes* and *Correctreſſes* of *Manners* (7). With regard to the Sciences, theſe

(5) *Mneme*, *Aede*, *Melete*, that is, *Memory*, *Singing*, and *Meditation*, to which ſome add *Thelxiope*.

(6) Some aſſign as a Reaſon for this, that when the Citizens of *Sicyon* directed three ſkilful Statuaries, to make each three Statues of the three Muſes, they were all ſo well executed, that they did not know which to chuſe, but erected all the Nine, and that *Heſiod* only gave them Names.

(7) Hence old Bards and Poets were in ſuch high Eſteem, that when *Agamemnon* went to the Siege of *Troy*, he left one with *Clytemneſtra*, to keep her faithful, and *Egiſthus* could not corrupt her, till he had deſtroyed this Counſellor.

Siſters

Siſters had each a particular Province or Department, though Poetry ſeemed more immediately under their united Protection.

Calliope (ſo called from the *Sweetneſs* of her *Voice*) preſided over *Rhetorick*, and was reckoned the firſt of the Nine Siſters.

Clio, the Second (8), was the Muſe of Hiſtory, and takes her Name from her immortalizing the Actions ſhe records.

Erato (9), was the Patroneſs of elegiac, or amorous Poetry, and the Inventreſs of Dancing. To *Thalia* (10), belonged Comedy, and whatever was gay, amiable, and pleaſant. *Euterpe*, (named from her Love of Harmony) had the Care of Tragedy.

Melpomene, (ſo ſtyled from the Dignity and Excellency of her Song) was the Guardian Muſe of Lyric and Epic Poetry (1).

Terpſichore was the Protectreſs of Muſick, particularly the Flute (2). The *Chorus* of the ancient Drama was her Province, to which ſome add *Logick*.

To *Polyhymnia* (3), belonged that Harmony of Voice and Geſture, which gives a Perfection to Oratory and Poetry, and which flows from juſt Sentiments and a good Memory.

Urania was the Muſe whoſe Care extended to all divine or celeſtial Subjects, ſuch as the Hymns in Praiſe of the Gods, the Motions of the heavenly Bodies, and whatever regarded Philoſophy or Aſtronomy (4).

The *Muſes*, tho' ſaid to be *Virgins*, were no Enemies to Love (5). We have already taken Notice of *Calliope* and *Terpſichore* yielding to the Addreſſes of

(8) From κλέος Glory (9), from ἔρως, Love (10), from θάλλειν, to flouriſh or revive (1), from μέλος ποιεῖν, to make a Concert or Symphony.

(2) Τερπειν τοις χοροις, to delight in Choruſes.

(3) From πολυς and μνεια, a great Memory.

(4) From ὐρανος, Heaven.

(5) The Virginity or Chaſtity of the Muſes, is a Point diſputed by the ancient Writers, though the Majority inclines in their Favour.

Apollo.

Apollo. If their Complaiſance was ſolely owing to the Reſentment of *Venus*, who inſpired the Flames of Love, to revenge the Death of her Favourite *Adonis*; it muſt be owned that the *Muſes* have ſince been ſufficiently devoted to her Service.

The *Muſes* were themſelves not wholly free from Revenge, as appears in the Story of *Thamyris*. This Perſon was the Son of *Philammon*, and the Nymph *Agriopa*, and born at *Oderſæ*, once a famous City of *Thrace*. He became ſo excellent a Proficient in Muſick, that he had the Courage, or Vanity to contend (6) with the Muſes; but being overcome, they not only puniſhed him with the Loſs of Sight and Memory, but cauſed *Jupiter* to caſt him into Hell, to expiate his Impiety.

The *Muſes* were repreſented crowned with Flowers, or Wreaths of Palm, each holding ſome Inſtrument or Token of the Science or Art over which ſhe preſided. They were depicted as young, and the Bird ſacred to them was the *Swan* (7).

To trace the Origin of theſe fabulous Deities, it is neceſſary to obſerve, that the nine emblematical Figures, which were exhibited among the *Egyptians*, to denote the nine Months, during which that Country was freed from the Inundation, had each ſome Inſtrument, or Symbol, peculiar to the Buſineſs of the Months, as a Pair of Compaſſes, a Flute, a Maſk, a Trumpet, *&c*. All theſe Images were purely hieroglyphical, to point out to the People what they were to do, and to aſcertain their Uſe, they were called the nine *Muſes* (8). The *Greeks*, who adopted this Groupe of Emblems as ſo many real Divinities, took

(6) *Thamyris* wrote a Poem on the Wars of the Gods with the *Titans*, which exceeded every Thing that had appeared of the Kind before.

(7) Perhaps becauſe it was conſecrated to their Maſter *Apollo*.

(8) From the Word *Moſe*, that is, ſaved or diſengaged from the Waters; whence the Name of *Moſes* given to the *Hebrew* Lawgiver, ſo near did the *Phœnician* and *Egyptian* Languages agree, with ſome ſmall Difference of Pronunciation only, made two diſtinct Tongues.

Care

Care to give each a particular Name, ſuited to the Inſtruments they bore, and which threw a new Diſguiſe over the Truth.

The *Graces* are alſo Attendants of the *Muſes*, tho' placed in the Train of *Venus* (9). Some make them the Daughters of *Jupiter* and *Eurynome*, others of *Bacchus* and *Venus*. They were three, *Aglaia*, *Thalia* and *Euphroſyne*, Names relative to their Nature (10). The *Lacedemonians* and *Athenians* knew but two, to whom they gave different Appellations (1). *Eteocles*, King of the *Orchomenians*, was the firſt who erected a Temple to them.

Pegaſus was a winged Horſe produced by the Blood which fell from *Meduſa*'s Head, when ſhe was killed by *Perſeus*. He flew to Mount *Helicon*, the Seat of the *Muſes*, where, with a Stroke of his Hoof, he opened a Fountain called *Hippocrene*, or the *Horſes Spring* (2).

The unravelling theſe Figures, will convince us how juſtly they belong to this Article, as they complete its Illuſtration. Near the nine female Figures, which betokened the dry Seaſon, were placed three others repreſenting the three Months of Inundation, and were drawn ſometimes ſwathed, as incapable of uſing their Hands and Feet. Theſe were called *Charitout* (3), or the *Divorce*. The Reſemblance of this Word to the *Greek Charites*, which ſignifies Thankſgivings or Favours, gave Riſe to the Fable of the *Graces*, or three Goddeſſes preſiding over Benefits and outward Charms.

(9) I chuſe to place them here on account of the Explanation of the Fable under one View.

(10) *Aglaia*, or Honeſty, to ſhew that Benefits ſhould be beſtowed freely: *Thalia*, or flouriſhing, to denote that the Senſe of Kindneſs ought never to die; and *Euphroſyne*, or Chearfulneſs, to ſignify that Favours ſhould be conferred and received with mutual Pleaſure.

(1) The *Spartan* Graces were *Clito* and *Phaena*; thoſe of *Athens*, *Auxo* and *Hegemo*.

(2) *Fons Caballinus*. See *Perſius*, Satyr I.

(3) From *Charat*, to divide, comes *Charitout* the Separation of Commerce.

Yet,

Yet, as during the Inundation, all Parts could not be ſo fully ſupplied, but that ſome Commerce was neceſſary, they had Recourſe to ſmall Barks, to ſail from one City to the other. Now the emblematical Figure of a Ship or Veſſel, in *Egypt* and *Phœnicia*, was a winged Horſe (4), by which Name the Inhabitants of *Cadiz*, a *Phœnician* Colony, called their Veſſels. Now if the *Muſes* and *Graces* are the Goddeſſes which preſide over Arts and Gratitude, this Emblem becomes unintelligible. But if we take the nine Muſes for the Months of Action and Induſtry, and the three Graces for the three Months of Inundation and Reſt, the winged Horſe, or Boat with Sails, is a true Picture of the End of Navigation, and the Return of rural Toils. To this Figure the *Egyptians* gave the Name of *Pegaſus* (5), expreſſive of its true Meaning. All theſe Images tranſplanted to *Greece*, became the Source of endleſs Confuſion and Fable.

By the *Latin* and *Greek* Poets, the Graces are repreſented as beautiful young Virgins, naked, or but very ſlightly cloathed (6), and having Wings on their Feet. They are alſo joined Hand in Hand, to denote their Unity.

The *Syrens* were the Daughters of *Achelous*. Their lower Parts were like Fiſhes, and their upper like Women; but they were ſo ſkilled in Muſick, that they inſnared all who heard them to Deſtruction. Preſuming to contend with the *Muſes*, they were vanquiſhed and ſtripped at once of their Feathers and Voices, as a Puniſhment for their Folly.

The *Egyptians* ſometimes repreſented the three Months of Inundation by Figures half Female and half Fiſh, to denote to the Inhabitants their living in the midſt of the Waters. One of theſe Images bore

(4) *Strabo Geograph.* Lib. II. p. 99. Edit. Reg. *Paris.*

(5) From *Pag* to ceaſe, and *Sus* a Ship, *Pegaſus*, or the Ceſſation of Navigation.

(6) *Solutis* Gratiæ *Zonis.* Ode xxx. 5.
Junctæque Nymphis Gratiæ decentes
Alterno terram quatiunt Pede. Horace, Lib. I. Ode iv. 5.

in

in her Hand the *Siſtrum*, or *Egyptian* Lyre, to ſhew the general Joy at the Floods arriving to its due Height, which was the Aſſurance of a ſucceeding Year of Plenty. To theſe Symbols they gave the Name of *Syrens* (7), expreſſive of their real Meaning. The *Phœnicians*, who carried them into *Greece*, repreſented them as real Perſons, and the *Greeks* and *Romans* had too ſtrong a Taſte for the Fabulous, not to embelliſh the Story (8).

CHAP. XXXII. *Of* DIANA, LUNA, *or* HECATE.

HAVING treated of the God of Wit and Harmony, with his Offſpring and Train, let us now come to his Twin Siſter *Diana*, the Goddeſs of Chaſtity, and the Daughter of *Jupiter* and *Latona*. Her Father, at her Requeſt, granted her perpetual Virginity, beſtowed on her a Bow and Arrows, appointed her Queen of the Woods and Foreſts (9), and aſſigned her a Guard of Nymphs to attend her (10). She became the Patroneſs of Hunting thus; *Britomartis* a Huntreſs-Nymph, being one Day entangled in her own Nets, while the wild Boar was approaching her, vowed a Temple to *Diana*, and ſo was preſerved. Hence *Diana* had the Name of *Dictynna*. Others relate the Story differently, and ſay that *Britomartis*, whom *Diana* favoured on account of her Paſſion for the Chaſe, flying from *Minos* her Lover, fell into the Sea, and was by her made a Goddeſs.

The Adventures of *Diana* make a pretty conſiderable Figure in poetical Hiſtory, and ſerve to ſhew that the Virtue of this Goddeſs, if inviolable, was alſo very ſevere. *Actæon* experienced this Truth to his

(7) From *Shur*, a Hymn, and *ranan* to ſing.
(8) Hence our imaginary Form of the *Mermaid*.
(9) *Montium Cuſtos nemorumque Virgo*. Horat. Lib. III.
(10) Sixty Nymphs, called *Oceaninæ*, and twenty of the *Aſiæ*.

Coſt.

Coſt. He was a young Prince, the Son of *Ariſtæus* and *Autonoe*, the Daughter of *Cadmus*, King of *Thebes*. As he was paſſionately fond of the Sport, he had the Misfortune one Day to diſcover *Diana* bathing with her Nymphs. The Goddeſs incenſed at the Intruſion, changed him into a Stag; ſo that his own Dogs, miſtaking him for their Game, purſued and tore him to Pieces. *Ovid* has wrought up this Scene with great Art and Imagination (1).

The Truth of this Fable is ſaid to be as follows: *Actæon* was a Man of *Arcadia*, a great Lover of Dogs and Hunting, and by keeping many Dogs, and ſpending his Time in hunting on the Mountains, he entirely neglected his domeſtic Affairs, and being brought to Ruin, was generally called the wretched *Actæon*, who was devoured by his own Dogs.

Meleager was another unhappy Victim of her Reſentment, and the more ſo as his Puniſhment was owing to no Crime of his own. *Oeneus* his Father, King of *Ætolia*, in offering Sacrifices to the rural Deities, had forgot *Diana*. The Goddeſs was not of a Character to put up with ſuch a Neglect. She ſent a huge wild Boar into the Fields of *Caledon*, who laid every Thing waſte before him. *Meleager*, with *Theſeus* and the Virgin *Atalanta*, undertook to encounter it. The Virgin gave the Monſter the firſt Wound, and *Meleager*, who killed it, preſented her the Skin, which his Uncles took from her, for which he ſlew them. *Althæa* his Mother, hearing her two Brothers had periſhed in this Quarrel, took an uncommon Revenge. She remembered at the Birth of her Son, the Fates had thrown a Billet into the Chamber, with an Aſſurance the Boy would live, as that remained unconſumed. The Mother had till now carefully ſaved a Pledge on which ſo much depended; but inſpired by her preſent Fury, ſhe threw it in the Flames, and *Meleager* inſtantly ſeized with a conſuming Diſeaſe expired as ſoon as it was burnt. His Siſters,

(1) *Ovid*, Lib. III. 131.

who

who exceſſively mourned his Death, were turned into *Hen-Turkies*. *Ovid* has not forgot to embelliſh his Collection with this Story (2).

Others relate the Story of *Meleager* thus: *Diana* had, to avenge herſelf of *Oeneus*, raiſed a War between the *Curetes* and *Ætolians*. *Meleager*, who fought at the Head of his Father's Troops, had always the Advantage, till killing two of his Mother's Brothers, his Mother *Althæa* loaded him with ſuch Imprecations, that he retired from the Field. The *Curetes* upon this advanced, and attaked the Capital of *Ætolia*. In vain *Oeneus* preſſes his Son to arm and repel the Foe; in vain his Mother forgives and intreats him. He is inflexible till *Cleopatra* his Wife falls at his Feet, and repreſents their mutual Danger. Touched at this, he calls for his *Armour*, iſſues to the Fight, and repels the Enemy.

Nor was *Diana* leſs rigorous to her own Sex. *Chione* the Daughter of *Dædalion*, being careſſed both by *Apollo* and *Mercury*, bore Twins, *Philamon* the Son of *Apollo*, a famous Muſician, and *Autolicus* the Son of *Mercury*, a ſkilful Juggler or Cheat. The Mother was ſo imprudent to boaſt of her Shame, and prefer the Honour of being Miſtreſs to two Deities, to the Modeſty of *Diana*, which ſhe aſcribed to her Want of Beauty: For this the Goddeſs pierced her Tongue with an Arrow, and deprived her of the Power of future Boaſting or Calumny.

The River *Alpheus* fell violently enamoured of *Diana*, and having no Hopes of Succeſs, had Recourſe to Force. The Goddeſs fled to the *Letrini*, where ſhe amuſed herſelf with Dancing, and with ſome Art ſo diſguiſed herſelf and her Nymphs, that *Alpheus* no longer knew them. For this, theſe People erected a Temple to her.

During the Chaſe one Day, *Diana* accidentally ſhot *Chenchrius*, Son of the Nymph *Pryene*, who be-

(2) *Ovid*, Lib. VIII. 261.

wailed

wailed him ſo much that ſhe was turned into a Fountain.

Diana had a great Variety of Names; ſhe was called *Cynthia* and *Delia*, from the Place of her Birth; *Artemis*, on account of her Honour and Modeſty. By the *Arcadians*, ſhe was named *Orrhoſia*; and by the *Spartans*, *Orthia*. Her Temples were many, both in *Greece* and *Italy*; but the moſt conſiderable was at *Epheſus*, where ſhe was held in the higheſt Veneration. The Plan of this magnificent Edifice was laid by *Cteſiphon*, and the Structure of it employed for 220 Years, the ableſt Architects and Statuaries in the World. It was ſet on Fire by *Eroſtratus*, on the Day that *Alexander* the Great came into the World; but was ſoon rebuilt with equal Splendor under *Dinocrates*, who alſo built the City of *Alexandria*.

The Sacrifices offered to *Diana*, were the firſt Fruits of the Earth, Oxen, Rams, and white Hinds; human Victims were ſometimes devoted to her in *Greece*, as we find in the Caſe of *Iphigenia*. Her Feſtival was on the Ides of *Auguſt*, after which Time all Hunting was prohibited.

Diana was repreſented of an uncommon high Stature, her Hair diſhevelled, a Bow in her Hand, and a Quiver at her Back, a Deer-Skin faſtened to her Breaſt, and her Purple robe tucked up at the Knees with Gold Buckles or Claſps, and attended by Nymphs in a Hunting-Dreſs, with Nets and Hounds.

Diana was alſo called *Dea Triformis*, or *Tergemina*, on account of her triple Character of *Luna* in Heaven, *Diana* on Earth, and *Hecate* in the infernal Regions, though the Actions of the firſt and laſt, are aſcribed to her under the ſecond Name (3).

Luna was thought to be the Daughter of *Hyperion* and *Theia*. The *Egyptians* worſhipped this Deity both as Male and Female, the Men ſacrificing to it as *Luna*, the Women as *Lunus*, and each Sex on theſe

(3) *Heſiod* makes *Luna*, *Diana*, and *Hecate*, three diſtinct Goddeſſes.

Occaſions,

Occaſions, aſſuming the Dreſs of the other. Indeed this Goddeſs was no other than the *Venus Urania*, or *Cæleſtis* of the *Aſſyrians*, whoſe Worſhip and Rites the *Phænicians* introduced into *Greece*. Under this Character *Diana* was alſo called *Lucina*, (a Name ſhe held in common with *Juno*) and had the Protection of Women in Labour (4), though ſome make *Lucina* a diſtinct Goddeſs from either (5). By this Name ſhe was adored by the *Ægenenſes* and *Eleans*.

If *Diana* was ſo rigid in Point of Chaſtity on Earth, her Virtue grew a little more relaxed when ſhe got to the Skies. She bore *Jupiter* a Daughter there, called *Erſa*, or the *Dew*, and *Pan*, who was not the moſt pleaſing of the Gods, deceived her in the Shape of a white Ram. But her moſt celebrated Amour was with *Endymion* (6) the Son of *Æthlius*, and Grandſon of *Jupiter*, who took him up into Heaven, where he had the Inſolence to ſolicit *Juno*, for which he was caſt into a profound Sleep. *Luna* had the Kindneſs to conceal him in a Cave of Mount *Latmos* in *Caria*, where ſhe had fifty Daughters by him, and a Son called *Ætolus*, after which he was again exalted to the Skies.

The Fable of *Endymion* had its Origin in *Egypt*. Theſe People in the *Neomenia*, or Feaſt, in which they celebrated the ancient State of Mankind, choſe a Grove, or ſome retired ſhady Grotto, where they placed an *Iſis*, with her Creſcent or Moon, and by her Side an *Horus* aſleep, to denote the Security and Repoſe which Mankind then enjoyed. This Figure they called *Endymion* (7), and theſe Symbolical Fi-

(4) It is ſaid ſhe aſſiſted *Latona* her Mother at the Birth of *Apollo*; but was ſo terrified at the Pains, that ſhe vowed perpetual Virginity.

(5) Some make *Lucina* the Daughter of *Jupiter* and *Juno*, and born in *Crete*.

(6) Others affirm, that *Endymion* was a King of *Elis*, much given to Aſtronomy and Lunar Obſervations, for which he was ſaid to be in Love with the Moon, and careſſed by her.

(7) From *En*, a Grotto or Fountain; and *Dimion*, Reſemblance, is made *Endimion*, or the *Grotto of the Repreſentation*.

gures,

gures, like the reſt, degenerated into Idolatry, and became the Materials for fabulous Hiſtory.

As the Moon, *Diana* was repreſented with a Creſcent on her Head, in a Silver Chariot drawn by white Hinds, with Gold Harneſs, which ſome change to Mules, becauſe that Animal is barren (8). Some make her Conductors a white and black Horſe (9); others Oxen, on account of the lunar Horns.

Hecate was the Daughter of *Jupiter* and *Ceres*. As to the Origin of the Name there is ſome Variation (10). She was the Goddeſs of the infernal Regions, and on that Account is often confounded with *Proſerpine*. She preſided over Streets and Highways; for which cauſe ſhe was called *Trivia*, as alſo *Propylæa*, becauſe the Doors of Houſes were under her Protection (1). The Appellation of *Brimo* was given her on account of her dreadful Shrieks, when *Mars*, *Apollo*, and *Mercury*, meeting her in the Woods attempted to raviſh her. She was alſo famous for Botany, eſpecially in diſcovering baneful and poiſonous Herbs and Roots; as alſo for her Skill in Enchantments and magical Arts, in the Practice of which her Name was conſtantly invoked (2). *Heſiod* has given a very pompous Deſcription of the Extent of her Power (3). She was ſtyled in *Egypt*, *Bubaſtis*.

As *Hecate*, *Diana* was repreſented of an exceſſive Height, her Head covered with frightful Snakes, and her Feet of a Serpentine Form, and ſurrounded with Dogs, an Animal ſacred to her, and under whoſe

(8) To expreſs that the Moon had no Light of her own, but what ſhe borrowed from the Sun.

(9) To expreſs the Wane and Full of the Moon.

(10) Either from ἑκαθὶν, at a Diſtance, becauſe the Moon darts her Rays afar off; or from ἑκατον a Hundred, becauſe a Hecatomb was the uſual Victim.

(1) At every new Moon the *Athenians* made a Supper for her in the open Street, which in the Night was eaten by the poor People.

(2) So *Dido* in *Virgil*, calls on
Tergeminam Hecaten, *tria Virginis ora* Dianæ. Æn. IV.

(3) Theogony, l. 411.

Form

Form ſhe was ſometimes repreſented. She was alſo eſteemed the Goddeſs of inevitable Fate.

If we have Recourſe to the *Egyptian* Key, we ſhall find this threefold Goddeſs the ſame Symbol with the *Juno* and *Cybele* we have already treated of. The *Greek* Sculptors had too good a Taſte to endure the Head of the Bull or Goat on their Deities, which they borrowed from that Country. They therefore altered theſe hieroglyphical Figures to their own Mode; but took Care to preſerve the Attributes by diſpoſing them in a more elegant Manner. The Lunar Symbol amongſt the *Egyptians* was called *Hecate*, or (4) *Achete*, and by the *Syrians*, *Achot*. The latter alſo ſtyled her *Deio*, or *Deione* (5), and *Demeter*. The Creſcent and Full Moon over her Head at the *Neomeniæ*, made her miſtaken for that Planet, and the Time of the Interlunia, during which ſhe remained inviſible, ſhe was ſuppoſed to take a Turn to the inviſible World, and ſo got the Name of *Hecate*. Thus the tripartite Goddeſs aroſe. The Meaning of the ancient Symbols was confounded and forgot, and a ſenſeleſs Jargon of Fable and Superſtition introduced in its Place, a Point which can never be too exactly attended to on this Occaſion.

CHAP. XXXIII. *Of* MERCURY.

WE ſhall now give the Hiſtory of a Deity neither famous for his Truth and Honeſty, though he makes no inconſiderable Figure in the celeſtial Catalogue. *Mercury* was the Son of *Jupiter* and *Maia*, Daughter of *Atlas*, and born on Mount *Cyllene*, in *Arcadia*. He was ſuckled by *Juno*, ſome of whoſe Milk falling from his Mouth on the Heavens, produced the *Galaxy*. He began to diſplay early his Talent for Theft,

(4) *Achate*, the only or excellent, or *achet* (in the *Syriac*) the Siſter.

(5) *Deio*, or *Deione*, from *Dei*, ſufficiency; or *Demeter*, from *Dei* and *Matar*, Rain, *i. e.* Plenty of Rain.

as we have obſerved under the Article of *Apollo*. Being careſſed, when an Infant in *Vulcan*'s Arms, he ſtole away his Tools. The ſame Day he defeated *Cupid* at Wreſtling, and while *Venus* praiſed him after his Victory, he found Means to convey away her *Ceſtus*. He pilfered *Jupiter*'s Scepter, and had done the ſame Thing by his Thunderbolts, but they were too hot for his Fingers. His Manner of treating *Battus* is worth relating. This Man ſaw him ſtealing King *Admetus*'s Cows from *Apollo* his Herdſman. To bribe him to ſilence he gave him a fine Cow, and the Clown promiſed to keep it ſecret. *Mercury* to try him, aſſumed another Shape, and offering a higher Reward, the Fellow told all he knew, on which (6) the God turned him into a Touch-Stone.

Mercury had ſeveral Appellations. He was called *Hermes* (7) and *Cyllenius*, from his Temple upon Mount *Cyllene*. Nor were his Employments leſs various. He was the Cupbearer to *Jupiter* till *Ganymede* took his Place. He was the Meſſenger of the Gods, and the tutelar God of Roads and Croſs-ways (8), the Inventor of Weights and Meaſures, and the Guardian of all Merchandize and Commerce, though this Office ſeems but ill to agree with the Actions aſcribed to him. He was in a peculiar Manner the Protector of Learning, being the firſt Diſcoverer of Letters, and the God of Rhetorick and Oratory. He was alſo famous for his Skill in Muſick, and ſo eloquent, that he was not only the Arbitrator of all Quarrels amongſt the Gods, but in all Leagues and Negociations particular Regard was paid (9) to him.

(6) *Ovid* has given a fine Deſcription of this Incident. *Metam.* Lib II. 680.

(7) Ἑρμης, the Interpreter, becauſe he imparted the Mind of the Gods to Men.

(8) Where the *Greeks* and *Romans* placed certain Figures, called *Hermæ*, from him, being of Marble or Braſs, with the Head of a *Mercury*, but downwards of a ſquare Figure.

(9) As the *Feciales*, or Prieſts of *Mars*, proclaimed *War*; ſo the *Caduceatores*, or Prieſts of *Mercury*, were employed in all Embaſſies and Treaties of Peace.

Together

Together with *Tellus* and *Pluto*, *Mercury* was invoked amongſt the terreſtrial Gods. In Conjunction with *Hercules* he preſided over Wreſtling and the Gymnaſtick Exerciſes, to ſhew that Addreſs on theſe Occaſions ſhould always be joined to Force. He was alſo believed to preſide over Dreams, though *Morpheus* claims a Share with him in this Department.

Annually in the Middle of *May* a Feſtival was celebrated to his Honour at *Rome*, by the Merchants and Traders who ſacrificed a Sow to him, intreating he would proſper their Buſineſs, and forgive their Frauds. In all Sacrifices offered to him, the Tongues of the Victims were burnt, which Cuſtom was borrowed from the *Megarenſes*. Perſons who eſcaped imminent Danger ſacrificed to him a Calf with Milk and Honey. The Animals ſacred to him were the Dog, the Goat and the Cock.

By his Siſter *Venus* he had a Son called *Hermaphroditus*, a great Hunter; a Wood-Nymph, called *Salmacis*, fell in Love with him, but had the Mortification to be repulſed. Upon this, inflamed by her Paſſion, ſhe watched near a Fountain where he uſed to bathe, and when ſhe ſaw him naked in the Water, ruſhed to embrace him; but the Youth ſtill avoiding her, ſhe prayed the Gods their Bodies might become one, which was immediately granted; and what was yet more wonderful, the Fountain retained the Virtue of making all thoſe *Hermaphrodites* who uſed its Waters (10).

A late Author gives this Story another Turn. He ſays, the Fountain *Salmacis* (1) being incloſed with high Walls, very indecent Scenes paſſed there; but that a certain *Greek* of that Colony building an Inn there for the Entertainment of Strangers, the *Barbarians*, who reſorted to it, by their Intercourſe with the *Greeks*, became ſoftened and civilized; which gave Riſe to the Fable of their changing their Sex.

(10) See *Ovid*'s Deſcription of this Adventure. *Metam.* Book IV.

(1) In *Caria*, near the City of *Halicarnaſſus*.

Mercury had other Children, particularly *Pan*, *Dolops*, *Echion*, *Caicus*, *Erix*, *Bunus*, *Phares*, and the *Lares*, with ſeveral others. Such was the *Mercury* of the *Greeks* and *Romans*.

But the Origin of this Deity muſt be looked for amongſt the *Phænicians*; whoſe Image is the ſymbolical Figure of their great Anceſtor and Founder, and the proper *Arms* of that People. By the Bag of Money which he held, was intimated, the Gains of Merchandize. By the Wings, with which his Head and Feet were furniſhed, was ſhadowed the Shipping of that People, their extenſive Commerce and Navigation. The *Caduceus*, with which (2) he was ſaid to conduct the Spirits of the Deceaſed to *Hades*, pointed out the great Principles of the Soul's Immortality, a State of (3) Rewards and Puniſhments (4) after Death, and a (5) Reſuſcitation of the Body. It is deſcribed, as producing three Leaves together; hence called by *Homer* the *golden*, *three-leaved Wand*. The Doctrine alluded to by this, was more diſtinctly taught by the Emblems adorning the *Hermetic* Wand: For to the Extremity of it was annexed the *Ball* or CIRCLE. Two SERAPHS entwined the Rod; over which were EXPANDED WINGS, forming the compleat Hieroglyphic of THE MIGHTY ONES. The Name of *Mercury* is a Compound of the *Celtic Merc*, *Merchandize* (5); and *Ur*, a *Man*; and correſponds very exactly with the *Hebrew* Etymology, rendering the Meaning of the Word *Cnaan* or *Canaan*, a *Merchant* or *Trader*.

This ſymbolical Figure (like many others, which at firſt were very innocent) became in Time the Object of idolatrous Worſhip to moſt Nations. We are not to

(2) *Virgaque levem coerces*
——Aurea turbam.
(3) *Tu pias lætis animas reponis*
——Sedibus. HORACE.
(4) Hac alias ſub triſta Tartara mittit.
(5) Dat ſomnos admitque. VIRGIL.
(5) From *Racal*, to trade, comes *Marcolet*, *Merchandize*.

wonder

wonder that the *Egyptians* particularly, whoſe Country was the Land of *Ham*, the Father of *Canaan*, ſhould do Honour to this Figure, and apply it to their Purpoſes: For it is more than probable that, being ſo near at hand, he might be greatly aſſiſting to his Brother *Mizraim* in the Settlement of that Country; beſides the Conſideration of their After-Obligations to his Deſcendant the *Phœnician*, who is alſo called the *Ægyptian, Hercules.*

CHAP. XXXIV. *Of* VENUS.

THE next Deity that offers, is that powerful Goddeſs whoſe Influence is acknowledged by Gods and Men. *Cicero* mentions four of this Name (6); but the *Venus* generally known is ſhe who is fabled to have ſprung from the Froth or Fermentation raiſed by the Genitals of *Saturn*, when cut off by his Son *Jupiter*, and thrown into the Sea. Hence ſhe gained the Name of *Aphrodite* (7). As ſoon as born ſhe was laid in a beautiful Conch or Shell, embelliſhed with Pearl, and by gentle *Zephyrs* wafted to the Iſle of *Cythera* in the *Ægean* Sea, from whence ſhe ſailed to *Cyprus*, which ſhe reached in *April*. Here, as ſoon as ſhe landed, Flowers roſe beneath her Feet, the *Hours* received her, and braided her Hair with golden Fillets, after which ſhe was by them wafted to Heaven. Her Charms appeared ſo attractive in the Aſſembly of the Gods, that ſcarce one of them but what deſired her in Marriage. *Vulcan*, by the Advice of *Jupiter*, put *Poppy* in her *Nectar*, and, by intoxicating her, gained Poſſeſſion.

Few of the Deities have been ſo extenſively worſhipped, or under a greater Variety of Names. She

(6) The 1ſt the Daughter of *Cœlum*; the 2d the *Venus Aphrodita*; the 3d born of *Jupiter* and *Dione*, and the Wife of *Vulcan*; and the 4th *Aſtarte*, or the *Syrian Venus*, the Miſtreſs of *Adonis*.

(7) From Ἀφρὸς, Froth, tho' ſome derive it from ἀφραίνειν to run mad, becauſe all Love is Infatuation or Frenzy.

was called *Cytherea*, *Paphia*, *Cypria*, *Erycina*, *Idalia*, *Acidalia*, from the Places where ſhe was in a particular Manner adored. Other Appellations were given her from her principal Attributes. She was ſtyled *Victrix* (8), to denote her reſiſtleſs Sway over the Mind; *Amica*, from her being propitious to Lovers; *Apaturia*, from the Deceit and Inconſtancy of her *Votaries*; *Ridens*, from her Love of Mirth and Laughter (9); *Hortenſis*, from her influencing the Vegetation of Plants and Flowers; *Marina*, from her being born of the Sea; *Melanis*, from her delighting in nocturnal (10) Amours; *Meretrix*, from the Proſtitution of her Votaries; and *Genetrix*, from her preſiding over the Propagation of Mankind. The Epithet of *Migonitis*, was given her from her Power in the Management of Love (1), and that of *Murcia* and *Myrtæa*, on account of the *Myrtle* conſecrated to her. She was named *Verticordia*, from her Power of changing the Heart; for which Reaſon the *Greeks* ſtyled her Επιστροφια. The *Spartans* called her *Venus Armata*, becauſe when beſieged by the *Meſſenians*, their Wives unknown to their Huſbands, raiſed the Siege. The *Romans* alſo termed her *Barbata*, becauſe when a Diſeaſe had ſeized the Women, in which they loſt all their Hair, on their Prayers to *Venus* it grew again. A Temple was dedicated to her by the Appellation of *Calva*; becauſe when the *Gauls* inveſted the Capitol the Women offered their Hair to make Ropes for the Engines. She had alſo the Epithet of *Cluacina* (2), from her Image being erected in the Place where the Peace was concluded between the *Romans* and *Sabines*.

(8) Under this Character ſhe is repreſented leaning on a Shield, and carrying Victory in her Right Hand, and a Scepter in her Left. At other Times with a Helmet, and the Apple of *Paris* in her Hand.

(9) *Horace*, Lib. I, Ode 2, Sive tu mavis *Erycina* ridens, ſo *Homer* calls her φιλομμειδης, or the *Laughter-loving Queen*.

(10) From μελας, black, becauſe Lovers chuſe the Night.

(1) From μιγνυμι, to mix or mingle; ſo *Virgil*,

——*Mixta Deo Mulier.*

(2) From *Cluo* to fight.

Let

MERCURY.
VENUS.
VULCAN.
HYMEN, CUPID, & THE HOURS.

Let us now enquire a little into the Actions aſcribed to this Goddeſs. Her conjugal Behaviour we ſhall ſee under the Article *Vulcan*, and find it was none of the moſt edifying. Her Amours were numerous. Not to mention *Apollo*, *Neptune*, *Mars* and *Mercury*, who all boaſted of her Favours (3). She had *Æneas* (4) by *Anchiſes*, but her principal Favourite was *Adonis* the Son of *Cynaras*, King of *Cyprus* and *Myrrha*, and a Youth of incomparable Beauty, unfortunately in Hunting, killed by a wild Boar. *Venus*, who flew to his Aſſiſtance, received a Prick in her Foot with a Thorn, and the Blood which dropped from it produced the Damaſk Roſe (5); but coming too late to ſave him, ſhe changed him into the Flower *Anemone*, which ſtill retains a Crimſon Colour (6). After this ſhe obtained of *Proſerpine*, that *Adonis* ſhould continue ſix Months with her on Earth, and ſix Months remain in the lower Regions.

The moſt remarkable Adventure of *Venus*, was her famous Conteſt with *Juno* and *Minerva* for Beauty. At the Marriage of *Peleus* and *Thetis*, the Goddeſs *Diſcord* reſenting her not being invited, threw a golden Apple amongſt the Company with this Inſcription, *Let it be given to the faireſt* (7). The Competitors for this Prize, were the three Deities abovementioned. *Jupiter* referred them to *Paris*, youngeſt Son to *Priamus*, King of *Troy*, who then kept his Father's Flocks on Mount *Ida*. Before him the Goddeſſes appeared, as moſt ſay, naked. *Juno* of-

(3) By *Apollo* ſhe had *Eleſtryon* and five Sons; by *Neptune*, *Eryx*, and *Meligunis* a Daughter; by *Mars*, *Timor*, and *Pa lor*; and by *Mercury*, *Hermaphroditus*.

(4) She immortalized *Æneas*, by purifying and anointing his Body with ambroſial Eſſence, and the *Romans* deified him by the Name of *Indiges*. We have ſeveral ancient Inſcriptions, *Deo Indigeti*.

(5) *Ovid*, Lib. X. 505.

(6) Some mythologize this Story, to ſignify by *Adonis* the Sun, who, during the Summer Signs, reſides with *Venus* on the Earth, and during the Winter with *Proſerpine*. The Wild Boar which killed him is the Cold.

(7) *Detur Pulchriori*.

fered him Empire or Power; *Minerva* Wiſdom; and *Venus* endeavoured to bribe him with the Promiſe of the *Faireſt Woman in the World.* Fatally for himſelf and Family, the Shepherd was more ſuſceptible of Love, than of Ambition or Virtue, and decided the Point in favour of *Venus.* The Goddeſs rewarded him with *Helen* (8), whom he carried off from her Huſband *Menelaus*, King of *Sparta*, and the Rape gave Riſe to that formidable Aſſociation of the *Greek* Princes, which ended in the Deſtruction of his Family, and the Ruin of *Troy*

Venus, however propitious ſhe was to Lovers, was very ſevere to ſuch as offended her. She changed the Women of *Amathus* in *Cyprus*, into Oxen for their Cruelty. The *Propætides*, who denied her Divinity, grew ſo ſhameleſsly impudent, that they were ſaid to be hardened into Stones (9). *Hippomenes* and *Atalanta*, were another Inſtance of her Reſentment; for after ſhe had aſſiſted him to gain the Virgin, on their Neglect to pay her the due Offerings, ſhe infatuated them ſo, that they lay together in the Temple of *Cybele*, who, for that Profanation, turned them into Lions (10.)

Nor was ſhe leſs favourable to her Votaries. *Pygmalion*, a famous Statuary, from a Notion of the Inconveniences of Marriage, reſolved to live ſingle. He had, however, formed a beautiful Image of a Virgin, in Ivory, with which he fell ſo deeply enamoured, that he treated it as a real Miſtreſs, and continually ſolicited *Venus*, by Prayers and Sacrifices, to animate his beloved Statue. His Wiſhes were granted, and by this enlivened Beauty he had a Son called *Paphos*, who gave his Name to the City of *Paphos*, in *Cyprus* (1).

(8) *Such* Helen *was, and who can blame the Boy,*
Who in ſo bright a Flame conſum'd his Troy?
WALLER.

(9) See *Ovid*, Lib. X. l. 238.
(10) See the Article of *Cybele*, and *Ovid*, Lib. X. 560.
(1) *Ovid*, Lib. X. 245.

A God-

A Goddeſs ſo univerſally owned and adored could not fail of Temples. That of *Paphos* in *Cyprus*, was the Principal In that of *Rome*, dedicated to her by the Title of *Venus Libitina*, were ſold all Things neceſſary for Funerals. She had alſo a magnificent Shrine built for her by her Son *Æneas*, on Mount *Eryx* in *Sicily*. The Sacrifices uſually offered to her were white Goats and Swine, with Libations of *Wine*, *Milk*, and *Honey*. The Victims were crowned with Flowers or Wreaths of Myrtle. The Birds ſacred to her were the *Swan*, the *Dove*, and the *Sparrow*.

So far for the *Venus Pandemos*, or *Popularis*, the Goddeſs of wanton and effeminate Love; but the Antients had another *Venus*, whom they ſtyled *Urania* and *Celiſtis*, (who was indeed no other than the *Syrian Aſtarte)* and to whom they aſcribed no Attributes, but ſuch as were ſtrictly chaſte and virtuous. Of this Deity they admitted no corporeal Reſemblance, but ſhe was repreſented by the Form of a Globe ending conically (2), and only pure Fire was burnt on her Altars. Her Sacrifices were called *Nephalia*, on account of their Sobriety, only Honey and Wine being offered; but no Animal Victims except the Heifer, nor was the Wood of *Figs*, *Vines*, or *Mulberries* ſuffered to be uſed in them.

This Diſtinction of two *Veneſes*, the *Chaſte* and the *Impure* one, leads us to the true Explication of the Fable. In the different Attributes of the *Egyptian Iſis*, we ſee theſe contradictory Characters explained. The *Iſis* crowned with the *Creſcent Star* or ſome of the *Zodiacal* Signs, is the celeſtial *Venus*. The *Iſis* with the terreſtrial Symbols, ſuch as the Heads of Animals, a Multitude of Breaſts, or a Child in her Lap, became the Goddeſs of Fruitfulneſs and Generation, and conſequently the *Venus Pandemos*. As the latter was regarded as a Divinity propitious to

(2) This Manner of Repreſentation was borrowed from the *Arabians* and *Syrians*, who thought the Deity was not to be expreſſed by any corporeal Form.

Luxury and Pleaſure, it is no Wonder if ſhe ſoon gained the Aſcendant over her Rival. In *Phœnicia* and *Egypt*, the young Girls (3) conſecrated to the Service of the terreſtrial *Iſis*, uſually reſided in a Tent or Grove near the Temple, and were common Proſtitutes; whereas thoſe devoted to the celeſtial *Iſis*, or *Venus Urania*, were ſtrictly chaſte. Theſe Tabernacles were called the *Pavillion of the Girls* (4), and gave Riſe to the Name of *Venus*, aſcribed to the Goddeſs of Love. The *Syrians* alſo called the terreſtrial *Iſis*, *Mylitta*, or *Illithye* (5), and the *Greeks* and *Romans* adopted the ſame Name. Thus the ſymbolical *Iſis* of *Egypt*, after producing the different Deities of *Cybele*, *Rhea*, *Veſta*, *Juno*, *Diana*, *Luna*, *Hecate*, and *Proſerpine*, formed alſo the different Characters of the common and celeſtial *Venus*; ſo eaſily do Superſtition and Invention multiply the Objects of Idolatry.

As *Venus* was the Goddeſs of Love and Pleaſure, it is no Wonder if the Poets have been laviſh in the Deſcription of her Beauties. *Homer* and *Virgil* have (6) given us fine Pictures of this Kind. Nor were the antient Sculptors and Painters negligent on ſo intereſting a Subject. *Phidias* formed her Statue of Ivory and Gold, with one Foot on a Tortoiſe (7). *Scopas*

(3) They were called Κιστοφόροι, or Baſket-bearers, becauſe they carried the Offerings.

(4) *Succoth Venoth*, the Tabernacle of the Girls. The *Greeks* and *Romans*, who could not pronounce the Word *Venoth*, called it *Venos*, or *Venus*, and hearing the Tents of *Venus* ſo often mentioned, took it for the Name of the Goddeſs herſelf.

(5) From *jeled*, to beget, comes *Ilitta*, Generation; which the *Latins* well expreſſed by *Diva Genitrix*, or *Genitalis*. See *Horace*, Carmen Seculare, l. 14.

(6) *She ſaid, and turning round, her Neck ſhe ſhow'd,*
That with celeſtial Charms divinely glow'd;
Her waving Locks immortal Fragrance ſhed,
And breath'd ambroſial Sweets around her Head:
'In flowing Pomp her radiant Robe was ſeen,
'And all the Goddeſs ſparkled in her Mien.'
PITT's *Virgil*, Æneid I. 402.

(7) This Statute was at *Elis*, and the Tortoiſe was deſigned to ſhew, that Women ſhould not go much abroad, but attend their domeſtic Affairs.

repreſented

repreſented her riding on a He-Goat, and *Praxiteles* wrought her Statue at *Cnidos*, of white Marble, half opening her Lips and ſmiling. *Apelles* drew her as juſt emerged from the Sea, and preſſing the Water out of her Hair, a Piece that was reckoned ineſtimable. It were endleſs to mention the Variety of Attitudes in which ſhe is repreſented in Antique Gems and Medals (8); ſometimes ſhe is cloathed in Purple, glittering with Gems, her Head crowned with Roſes, and drawn in her Ivory Car, by Swans, Doves, or Sparrows. At others ſhe is repreſented ſtanding with the *Graces* attending her; but in all Poſitions *Cupid* her Son is her inſeparable Companion. I ſhall only add, that the Statue called the *Medicean Venus*, is the beſt Figure of her which Time has preſerved.

CHAP. XXXV. *Of the Attendants of* VENUS, *viz.* CUPID, HYMEN, *and the* HORÆ, *or Hours.*

BEFORE we cloſe the Article of *Venus*, it is neceſſary to give ſome Account of the Deities who were uſually repreſented in her Train, and formed a Part of that State in which ſhe uſually appeared.

The firſt of theſe is *Cupid*. Some make him one of the moſt ancient of the Deities, and ſay he had no Parents; but ſucceeded immediately after *Chaos*. Others report, that *Nox*, or *Night*, produced an Egg, which having hatched under her ſable Wings, brought forth *Cupid*, or *Love*, who with golden Pinions immediately flew through the whole World (9). But the common Opinion is, that *Cupid* was the Son of

(8) See a great Number of theſe in Mr. *Ogle*'s Antiquities, illuſtrated by ancient Gems, a Work, which it is a great Loſs to the Publick, that ingenious and worthy Gentleman did not live to finiſh.

(9) Others make him the Son of *Porus*, the God of Counſel, who being drunk, begot him on *Penia* the Goddeſs of Poverty. Others the Son of *Cœlus* and *Terra*, and ſome of *Zephyrus* and *Flora*.

Mars and *Venus*, and the Favourite Child of his Mother, who without his Aid, as ſhe confeſſes in *Virgil*, could do little Execution. Indeed the Poets, when they invoke the Mother, ſeldom fail to make their joint Addreſſes to the Son (10). Perhaps this Conſciouſneſs of his own Importance, rendered this little Divinity ſo arrogant, that on many Occaſions he forgets his filial Duty. This *Cupid* belonged to the *Venus Pandemos*, or *Popularis*, and was called *Anteros*, or *Luſt*.

But the Antients mention another *Cupid*, Son of *Jupiter* and *Venus*, of a nobler Character, whoſe Delight it was to raiſe refined Sentiments of Love and Virtue, whereas the other inſpired baſe and impure Deſires. His Name was *Eros*, or *true Love*. *Eros* bore a golden Dart, which cauſed real Joy and Affection; *Anteros* a leaden Arrow, which raiſed a fleeting Paſſion, ending in Satiety and Diſguſt.

Cupid was repreſented uſually naked, to ſhow that Love has nothing of its own. He is armed with a Bow and Quiver full of Darts, to ſhew his Power of the Mind; and crowned with Roſes, to ſhew the delightful but tranſitory Pleaſures he beſtows. Sometimes he is depicted *blind*, to denote that Love ſees no Faults in the Object beloved; at others he appears with a Roſe in one Hand and a Dolphin in the other; ſometimes he is ſeen ſtanding between *Hercules* and *Mercury*, to ſignify the Prevalence of Eloquence and Valour in Love; at others he is placed near Fortune, to expreſs how much the Succeſs of Lovers depends on that inconſtant Goddeſs. He is always drawn with Wings, to typify, that nothing is more fleeting than the Paſſion he excites.

The *Egyptian Horus*, which attended the terreſtrial *Iſis*, or the *Venus Popularis*, or *Pandemos*, was, according to the Cuſtom of the *Neomeniæ*, repreſented with different Attributes, ſometimes with the Wings of the *Eteſian* Wind, at others, with the Club of *Hercules* (1), the Arrows of *Apollo*, ſitting on a Lion, driving

(10) See *Horace*, Lib. I. Ode xxx. & Paſſim.

(1) There is a Gem in Mr. *Ogle* anſwering this Deſcription.

a Bull,

a Bull, tying a Ram, or having a large Fish in his Nets. These Signs of the different Seasons of the Year, gave Rise to as many Fables. The Empire of *Eros*, or Love, was made to extend to Heaven and Earth, and even to the Depths of the Ocean; and this little, but powerful Child, disarmed Gods and Men.

Hymen, the second Attendant of *Venus*, was the God of Marriage, and the Son of *Bacchus* and that Goddess (2). He is said to be born in *Attica*, where he made it his Business to rescue Virgins carried off by Robbers, and to restore them to their Parents. On this Account all Maids newly married offered Sacrifices to him; as also to the Goddess of *Concord*. He was invoked in the nuptial Ceremony (3) in a particular Manner.

This God was represented of a fair Complexion, crowned with *Amaricus*, or the Herb Sweet Marjoram, and robed in a Veil of Saffron Colour (representative of the Bridal Blushes) with a Torch lighted in his Hand, because the Bride was carried always Home by a Torch-Light.

Every one knows it was a constant Custom of the oriental Nations, on the Wedding-Day, to attend the Bridegroom and Bride with Torches and Lamps. The Chorus on these Occasions was *Hu! Humeneh! Here he comes! This is the Festival* (4)! The Figure exhibited on this Occasion in *Egypt*, was a young Man bearing a Lamp or Torch, placed near the female Figure, which denoted the Day of the Month fixed for the Ceremony.

The *Graces*, who always attended *Venus*, have been already described with the Muses under the Article of *Apollo*.

The *Horæ*, or Hours, were the Daughters of *Jupiter* and *Themis*, and the Harbingers of *Apollo*. They were also the Nurses of *Venus*, as well as her Dressers, and made a necessary Part of her Train.

(2) *Hymen* is thought to be the Son of the Goddess *Venus Urania* or the celestial *Venus*.

(3) They repeated often the Words, *O Hymen! O Hymenæ*.

(4) From *Hu*, lo! or here he is, and *Meneh* the Feast or Sacrifice, comes *Hymenæus*.

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CHAP. XXXVI. *Of* VULCAN.

THOUGH the Husband should usually precede the Wife, yet *Vulcan* was too unhappy in Wedlock to obtain this Distinction. There were several of the Name (5), but the Principal, who arrived at the Honour of being deified, was the Son of *Jupiter* and *Juno*, or as others say, of *Juno* alone: However this be, he was so remarkably deformed, that his Father threw him down from Heaven to the Isle *Lemnos*, and in the Fall he broke his Leg (6). Others report that *Juno* herself, disgusted at his Sight, hurled him into the Sea, where he was nursed by *Thetis* (7).

The first Residence of *Vulcan* on Earth, was the Isle of *Lemnos* (8), where he set up his Forge, and taught Men how to soften and polish Brass and Iron. From thence he removed to the *Liparean* Isles near *Sicily*, where, with the Assistance of the *Cyclops*, he made *Jupiter* fresh Thunderbolts, as the old grew decayed. He also wrought an Helmet for *Pluto*, which rendered him invisible, a Trident for *Neptune* that shakes both Land and Sea, and a Dog of Brass for *Jupiter*, which he animated so, as to perform (9) all the natural Functions of the Animal. Nor is this a Wonder, when we consider that at the Desire of the same God, he formed *Pandora*, who was sent with the fatal Box to *Prometheus*, as has been related in its Place.

(5) The 1st, said to be the Son of *Cælus*; the 2d, the Son of *Nilus*, called *Opas*; the 3d, the *Vulcan*, Son of *Jupiter* and *Juno*, mentioned above; and the 4th, the Son of *Mænalius*, who resided in the *Vulcanian* or *Liparean* Isles.

(6) He was caught by the *Lemnians*, or he had broke his Neck. It is added, he was a whole Day in falling.

(7) Others report he fell on the Land, and was nursed by *Apes*; and that *Jupiter* expelled him the Skies for attempting to rescue *Juno*, when she conspired against him.

(8) Because *Lemnos* abounds in Minerals and hot Springs.

(9) *Jupiter* gave this Dog to *Europa*, she to *Procris*, and by her it was given to *Cephalus* her Husband, and by *Jupiter* after turned to a Stone.

In

In ſhort, *Vulcan* was the general Armourer of the Gods. He made *Bacchus* a golden Crown to preſent *Ariadne*, a Chariot for the *Sun*, and another for *Mars*. At the Requeſt of *Thetis*, he fabricated the divine Armour of *Achilles*, whoſe Shield is ſo beautifully deſcribed by *Homer* (10); as alſo the invincible Armour of *Æneas*, at the Intreaty of *Venus*. To conclude, with an Inſtance of his Skill this Way, in Revenge for his Mother *Juno*'s Unkindneſs, he preſented her a golden Chair, managed by ſuch unſeen Springs, that when ſhe ſat down in it ſhe was not able to move, till ſhe was forced to beg her Deliverance from him.

Vulcan, like the reſt of the Gods, had ſeveral Names or Appellations: He was called *Lemnius*, from the Iſle of *Lemnos* conſecrated to him; *Mulciber*, or *Mulcifer*, from his Art of ſoftening Steel and Iron. By the *Greeks*, *Hephaiſtos*, from his delighting in Flames, or Fire; and *Ætneus* and *Lipareus*, from the Places ſuppoſed to be his Forges (1). As to his Worſhip, he had an Altar in common with *Prometheus* (2), and was one of the Gods who preſided over Marriage, becauſe he firſt introduced the Uſe of Torches at the Nuptial Rites. It was cuſtomary with many Nations, after Victory, to gather the Enemy's Arms in a Heap, and offer them to *Vulcan*. His principal Temple was in a conſecrated Grove at the foot of Mount *Ætna*, guarded by Dogs, who had the Diſcernment to diſtinguiſh his Votaries, to tear the Vicious and fawn upon the Virtuous.

The proper Sacrifice to this Deity was a Lion, to denote the reſiſtleſs Fury of Fire. His Feſtivals were different: At thoſe called *Protervia* (amongſt the *Romans*) they ran about with lighted Torches. *The Vulcania* were celebrated by throwing living Animals into the Fire. The *Lampadophoria* were Races performed to his Honour, where the Contention was to carry lighted

(10) See Iliad, Lib. 18.

(1) On Account of the *Volcanoes* and fiery Eruptions there.

(2) *Prometheus* firſt invented Fire, *Vulcan* the Uſe of it, in making Arms and Utenſils.

Torches

Torches to the Goal; but whoever overtook the Perſon before him, had the Privilege of delivering him his Torch to carry, and to retire with Honour.

Vulcan, however diſagreeable his Perſon was, was ſenſible of Love: His firſt Paſſion was for *Minerva*, and he had *Jupiter*'s Conſent to make his Addreſſes to her; but his Courtſhip was too ill-placed to be ſucceſsful. He was more fortunate in his Suit to *Venus*, though he had no great Reaſon to boaſt his Lot. The Goddeſs was too great a Beauty to be conſtant, and *Vulcan* too diſagreeable to be happy. She choſe *Mars* for her Gallant, and the Intrigue for ſome Time went on ſwimmingly. As *Apollo*, or the *Sun*, had a Friendſhip for the Huſband, *Mars* was particularly fearful of his diſcovering the Affair, and therefore ſet a Boy called *Alectryon*, or *Gallus*, to warn him and his fair Miſtreſs of the Sun's Approach. The Centinel unluckily fell aſleep, and ſo the Sun ſaw them together, and let *Vulcan* preſently into the Secret. The Blackſmith God to revenge the Injury, againſt their next Meeting, contrived ſo fine and imperceptible a Network, that they were taken in their Guilt, and expoſed to the Ridicule of the Gods, till releaſed at the Interceſſion of *Neptune*. *Mars*, to puniſh *Alectryon* for his Neglect, changed him into a Cock, who to atone for his Fault, by his crowing, gives conſtant Notice of the Sun-riſe (3).

This Deity, as the God of Fire, was repreſented variouſly in different Nations. The *Egyptians* depicted him proceeding out of an Egg placed in the Mouth of *Jupiter*, to denote the radical or natural Heat diffuſed through all created Beings. Some Hiſtorians make him one of the firſt *Egyptian* Kings, who for his Goodneſs was deified; and add, that King *Menes* erected a noble Temple to him at *Thebes*, with a Coloſſal Statue ſeventy-five Feet high. The *Phœnicians* adored him by the Name of *Cryſor*, and thought him the Author and Cauſe of Lightning, and all fiery Exhalations. Some Writers confound him

(3) See *Ovid*, Lib. IV. 167.

with

with the *Tubal Cain* of Scripture. In ancient Gems and Medals of the *Greeks* and *Romans*, he is figured as a lame, deformed, and ſqualid Man, working at the Anvil, and uſually attended by his Men the *Cyclops*, or by ſome God or Goddeſs who comes to aſk his Aſſiſtance.

To examine into the Ground of this Fable, we muſt have once more Recourſe to the *Egyptian* Antiquities. The *Horus* of the *Egyptians* was the moſt mutable Figure on Earth; for he aſſumed Shapes ſuitable to all Seaſons of Time, and Ranks of People: To direct the Huſbandmen, he wore a rural Dreſs. By a Change of Attributes, he became the Inſtructor of the Smiths and other Artificers, whoſe Inſtruments he appeared adorned with. This *Horus* of the Smiths had a ſhort or lame Leg, to ſignify, that Agriculture or Huſbandry halts without the Aſſiſtance of the Handicraft or mechanic Arts. In this *Apparatus* he was called *Mulciber* (4), *Hephaiſtos* (5), and *Vulcan* (6), all which Names the *Greeks* and *Romans* adopted with the *Figure*, which as uſual they converted from a Symbol to a God. Now as this *Horus* was removed from the Side of the beautiful *Iſis* (or the *Venus Pandemos*) to make Room for the martial *Horus*, expoſed in Time of War, it occaſioned the Jeſt of the Aſſiſtants, and gave Riſe to the Fable of *Vulcan*'s being ſupplanted in his Wife's Affections by the *God* of *War*.

(4) From *Malac*, to direct and manage; and *Ber* or *Beer*, a Cave or Mine, comes *Mulciber*, the King of the Mines or Forges.

(5) From *Aph*, Father, and *Eſts* Fire, is form'd *Ephaiſto*, or *Hepheſtion*, the Father of Fire.

(6) From *Woll*, to work, and *Canan*, to haſten, comes *Wolcan*, or Work finiſhed.

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CHAP. XXXVII. *Of the Offspring of* VULCAN.

THOUGH *Vulcan* had no Iſſue by *Venus*, yet he had a pretty numerous Offspring. We have already mentioned his Paſſion for *Minerva:* This Goddeſs coming one Day to beſpeak ſome Armour of him, he attempted to raviſh her, and in the Struggle his Seed fell on the Ground, and produced the Monſter *Erichthonius* (7). *Minerva* nouriſhed him in her Thigh, and afterwards gave him to be nurſed by *Aglauros*, *Pandroſus* and *Herſe*, but with a ſtrict Caution not to look in the Cradle or Coffer which held him. The firſt and laſt neglecting this Advice ran mad. *Erichthonius* being born with deformed, or as ſome ſay, Serpentine Legs, was the firſt Inventor of Chariots to ride in. He was the 4th King of *Athens*, and a Prince of great Juſtice and Equity.

Cacus, another Son of *Vulcan*, was of a different Character. He was a notorious Robber, and received his Name from his conſummate Villany (8). He fixed himſelf on Mount *Aventine*, and from thence infeſted all *Italy* with his Depredations; but having ſtolen ſome Oxen from *Hercules*, he dragged them backwards to his Cave (9), that the Robbery might not be diſcovered by the Track. *Hercules*, however, paſſing that Way, heard the lowing of his Cattle, broke open the Doors, and ſeizing the Wretch put him to Death.

A third Son of *Vulcan*, *Cæculus* (10), ſo called from his little Eyes, reſembled his Brother *Cacus*, and lived by Prey. It is ſaid his Mother ſitting by the Fire, a Spark flew into her Lap, upon which ſhe conceived. Others ſay ſome Shepherds found him in the Fire as ſoon as born. He founded the City *Præneſte*.

(7) Derived from Ερις and χθων, or Earth and Contention.

(8) From κακος, bad or wicked.

(9) *Virgil* has given a fine Deſcription of this Cave, but he makes him but half a Man. See Æneid VIII. 194.

(10) It is thought the noble *Roman* Family of *Cæcilii* derive their Name from him. See *Virgil*, Æneid X. 544, and Æneid VII. 680.

By

By his Wife *Aglaia*, one of the *Graces*, *Vulcan* had ſeveral Sons, as *Ardalus*, the Inventor of the Pipe, called *Tibia*. *Brotheus*, who being deformed like his Father, deſtroyed himſelf in the Fire, to avoid the Reproaches he met with. *Æthiops*, who gave his Name to the *Æthiopians*, before called *Æthereans*, *Olenus* the Founder of a City of his own Name in *Bœotia*, *Ægyptus* from whom *Egypt* was called, *Albion*, *Periphenus*, *Morgion*, *Acus*, and ſeveral others.

CHAP. XXXVIII. *Of the* CYCLOPS *and* POLYPHEMUS.

THE *Cyclops* were the Sons of *Neptune* and *Amphitrite*. The principal were *Brontes*, *Steropes*, and *Pyracmon*, though their whole Number was above a Hundred. They were the Journeymen of *Vulcan*. It is ſaid, as ſoon as they were born *Jupiter* threw them into *Tartarus*, but that they were delivered at the Interceſſion of *Tellus*, and ſo became the Aſſiſtants of our God. They had each but one Eye (1) placed in the Middle of their Foreheads, and lived on ſuch Fruits and Herbs as the Earth brought forth without Cultivation. They are reported to have built the Walls of *Mycenæ* and *Tyrinthe* with ſuch maſſy Stones, that the ſmalleſt required two Yoke of Oxen to draw it. The Dealers in Mythology ſay, that the *Cyclops* ſignify the Vapours raiſed in the Air, which occaſion Thunder and Lightning.

With theſe we may claſs *Polyphemus*, though he was the Son of *Neptune*, having like the *Cyclops* but one Eye; but of ſo gigantick a Stature, that his very Aſpect was terrible. His Abode was in *Sicily*, where he ſurprized *Ulyſſes* and his Companions, of whom he devoured three; but *Ulyſſes* making him drunk, blinded him with a Firebrand, and ſo eſcaped with the

(1) From Κυκλος *Circulus*, and ωψ *Oculus*, that is the *one-ey'd Men*.

reſt.

reſt. *Virgil* hath given us a fine Deſcription of this Scene (2).

CHAP. XXXIX. *Of* MINERVA *or* PALLAS.

WE come next to *Minerva*, or *Pallas*, one of the moſt diſtinguiſhed of the *Dii Majores*, as being the Goddeſs of *Sciences* and Wiſdom. *Cicero* mentions five (3) of this Name; but the moſt conſiderable was the Daughter of *Jupiter*, not by any infamous Amour, nor even by the conjugal Bed, but the Child of his Brain. It is ſaid her Father ſeeing *Juno* barren, through Grief, ſtruck his Forehead, and three Months after came forth *Minerva* (4). On the Day of her Nativity it rained Gold at *Rhodes* (5). Her firſt Appearance on Earth was in *Libya*, where beholding her own Beauty in the Lake *Triton*, ſhe from thence gained the Name of *Tritonis* (6).

(2) See *Virgil* Æneid, Lib. III. 620, but the whole Deſcription, tho' admirable, is too long to be copied here.

(3) The 1ſt the Mother of *Apollo*, or *Latona*; the 2d produced from the *Nile*, and worſhipped at *Sais* in *Egypt*; the 3d the Child of *Jupiter*'s Brain; the 4th the Daughter of *Jupiter* and *Corybis*, who invented Chariots with four Wheels; and the 5th the Child of *Pallas* whom ſhe killed, becauſe he attempted her Chaſtity.

(4) It is ſaid *Vulcan* was the Midwife, by cleaving his Skull with a Hatchet; but that ſeeing an armed Virago come out inſtead of a Child, he ran away. Others report, that when *Jupiter* ſwallowed *Metis*, one of his Wives, he was with Child of *Pallas*.

(5) Hence the *Rhodians* were the firſt who worſhipped her, as *Claudian* remarks.

> *Auratos* Rhodiis *imbres*, *naſcente* Minerva
> *Induxiſſe* Jovem *ferunt*.

Some ſay it was becauſe ſhe taught them the Art of making *Coloſſal* Statues.

(6) An annual Ceremony was performed at this Lake by the *Virgins*, who in diſtinct Bodies attacked each other with various Weapons. The firſt that fell was eſteemed not a Maid, and thrown into the Lake; but ſhe who received moſt Wounds was carried off in Triumph.

She had beſide ſeveral other Appellations amongſt the *Greeks* and *Romans*. She was called *Pallas* from the brandiſhing her Spear in War. *Athena*, becauſe ſhe was born full grown, and never ſuckled; whence alſo ſhe obtained the Name of *Ametroſs*, or Motherleſs. The Epithet of *Parthenis*, or the Virgin, was given her on account of her perpetual Chaſtity; that of *Ergatis*, or the Workwoman, for her Excellency in Spinning and Weaving; *Muſica*, from her inventing the Pipe; *Pylotis*, becauſe her Image was ſet up in the Gates; and *Glaucopis*, or green-ey'd, becauſe her Eyes were of that Caſt (7), like thoſe of the Owl.

Minerva was the Goddeſs of War, Wiſdom and Arts, ſuch as Weaving, the making Oil, Muſick, eſpecially the Pipe (8); of building Caſtles, over which ſhe preſided; and, in ſhort, was the Patron of all thoſe Sciences, which render Men uſeful to Society and themſelves, and intitle them to the Eſteem of Poſterity.

We have already had occaſion to obſerve how this Goddeſs vowed a perpetual Virginity, and in what Manner ſhe rejected the Addreſſes of *Vulcan*. She was indeed very delicate on this Point, for ſhe deprived *Tireſias* of his Sight, becauſe he accidentally ſaw her bathing in the Fountain of *Helicon*; but at the Interceſſion of his Mother *Charicle*, ſhe relented ſo far, that to compenſate his Loſs, ſhe endued him with the Gift of Prophecy (9). Nor was ſhe leſs ſevere to *Meduſa*, who being raviſhed by *Neptune* in her Temple, ſhe revenged the Sacrilege, by turning her Locks into Snakes, and cauſing all who beheld her after to be changed into Stones.

She was equally jealous of her Superiority in the Arts ſhe invented. *Arachne*, a *Lybian* Princeſs, the

(7) Yet *Homer* and all the Poets call her the *blue-ey'd* Maid. See *Pope*.

(8) It is ſaid, ſeeing her Cheeks reflected in the Water as ſhe played, ſhe threw away the Pipe with this Expreſſion; *That Muſick was too dear if purchaſed at the Expence of Beauty.*

(9) *Ovid* relates the Story of *Tireſias* very differently; for which ſee *Metamorph.* Lib. III. 316.

Daughter

Daughter of *Idmon*, had the Preſumption to challenge her at Spinning. The Folly coſt her dear; for *Minerva* ſtruck her with the Spindle on the Forehead, for which attempting to hang herſelf through Deſpair, the Goddeſs turned her into a Spider, in which Shape ſhe ſtill exerciſes the Profeſſion ſhe ſo much boaſted (10). The Reader may conſult *Ovid*, if he would ſee this Story ſet in a beautiful Light.

As Conduct is oppoſite, in military Affairs, to brutal Valour, ſo *Minerva* is always by the Poets placed in Contraſt to *Mars*. Thus we ſee *Homer* makes her ſide with the *Greeks* in the *Trojan* War, while the other Deity takes the Part of the Enemy. The Succeſs is anſwerable to this Diſpoſition (1), and we ſee Prudence and Diſcipline victorious over Valour without Counſel, and Force under no Direction.

One of the moſt remarkable of *Minerva*'s Adventures, was her Conteſt with *Neptune*, of which Notice has been taken under the Article of that Deity. When *Cecrops* founded *Athens*, it was agreed, that whoever of theſe two Deities ſhould produce the moſt beneficial Gift to Mankind, ſhould give Name to the new City. *Neptune* with a Stroke of his Trident formed a *Horſe*; *Pallas* cauſed an Olive to ſpring from the Ground, and carried the Prize. The Meaning of this Fable was to point out, that Agriculture was to a riſing Colony of more Importance than Navigation.

Minerva was highly honoured, and had ſeveral Temples both in *Greece* and *Italy*. The *Athenians*, who always had a particular Devotion to her, as the Patroneſs of their City, in the flouriſhing State of their Republick, erected a magnificent Temple to her by the Name of *Parthenis*, or the *Virgin-Goddeſs*, in which they placed her Statue of Gold and Ivory thirty-nine Feet high, wrought by the Hands of *Phidias*. She had a ſtately Temple at *Rome* on Mount *Aventine*, where her Feſtival called *Minervalia* or *Quinquatria*, was celebrated for five Days ſucceſſively

(10) See *Ovid*, Lib. VI. 1.
(1) See the Preface to Mr. *Pope*'s *Homer*.

in

in the Month of *March*. She had ſometimes her Altars in common with *Vulcan*, ſometimes with *Mercury*. The uſual Victim offered her was a *White Heifer* never yoked. The Animals ſacred to her were the *Cock*, the *Owl*, and the *Baſiliſk*.

We muſt not here omit the *Palladium* (2), or that ſacred Statue which fell down from Heaven, and was preſerved in *Troy*, as a Treaſure on whoſe Safety that of the City depended. *Diomedes* and *Ulyſſes* found Means to ſteal it, and the City was ſoon after taken and deſtroyed (3). However, it is certain that *Æneas* brought either this or another of the ſame Kind with him into *Italy*, and depoſited it at *Lavinium*, from whence it was removed to *Rome*, and placed in the Temple of *Veſta*. When this Edifice was conſumed by fire, *Metellus* a noble *Roman*, ruſhed in and brought it off, though with the Loſs of his Eyes, in Recompence for which heroic Action, he had the Privilege of coming to the Senate in a Chariot, that the Honour might in ſome Degree allay the Senſe of his Misfortune. The *Romans* indeed, vain of their *Trojan* Deſcent, regarded the *Palladium* in the ſame Light with their Anceſtors, and thought, the Security and Duration of their Empire were annexed to the Poſſeſſion of this Guardian Image.

Come we next to enquire into the mythological Birth and Origin of this fabled *Goddeſs*, who is no other than the *Egyptian Iſis* under a new Dreſs or Form, and the ſame with the *Pales*, or rural Goddeſs of the *Sabines* (4). The *Athenians*, who were an *Egyptian* Colony from *Sais*, followed the Cuſtoms of

(2) Authors differ as to this *Palladium*, ſome making it of Wood, and adding, it could move its Eyes and ſhake its Spear. Others ſay it was compoſed of the Bones of *Pelops*, and ſold by the *Scythians* to the *Trojans*.

(3) Some aſſert it was a Counterfeit *Palladium* the *Greek* Generals ſtole away, and that *Æneas* ſaved the true One. Others make two *Palladiums*.

(4) To whoſe Honour the Feaſts called *Palilia* were celebrated. Now this Word is manifeſtly of *Egyptian* Derivation, being taken from *Pillel*, to govern the City; whence comes *Pelilah*, the publick Order.

their

their Anceſtors, by particularly applying themſelves to raiſing *Flax* for Linen Cloth, and the Cultivation of the *Olive* (5). Now the Figure worſhipped at *Sais*, as preſiding over theſe Arts, was a Female in compleat Armour. This, as *Diodorus* tells us, was becauſe the Inhabitants of this *Dynaſty*, were both the beſt Huſbandmen and Soldiers in *Egypt*. In the Hand of this Image they placed a Shield with a Full Moon depicted on it, ſurrounded by Serpents, the Emblems of Life and Happineſs. And at the Feet of this *Symbol* they placed an *Owl*, to ſhew it was a nocturnal Sacrifice. To this they gave the Name of *Meduſa*, (6), expreſſive of what ſhe was deſigned to repreſent. The *Greeks* who were ignorant of the true Meaning of all this, did not think fit to put ſuch a favourable Senſe on the Head of *Meduſa*, which ſeemed to them an Object of Horror, and opened a fine Field for poetical Imagination. The preſſing of the Olives did indeed turn Fruit into Stones, in a literal Senſe; hence they made the *Ægis* or Shield of *Minerva* petrify all who beheld it.

To remind the People of the Importance of their Linen Manufactory, the *Egyptians* expoſed in their Feſtivals another Image, bearing in her Right Hand the Beam or Inſtrument round which the Weavers rolled the Warp of their Cloth. This Image they called *Minerva* (7). Now there are antient Figures of *Pallas* extant, which correſpond with this Idea (8). What ſtill heightens the Probability of this is, that the Name of *Athene* given to this Goddeſs, is the very Word in *Egypt* for the flaxen Thread (9) uſed in their Looms. Near this Figure, which was to warn the Inhabitants of the Approach of the Weaving or Winter-Seaſon, they placed another of an Inſect, whoſe

(5) The City of *Sais* derived its Name from this Tree, *Zaith* or *Sais* ſignifying the *Olive*.

(6) From *Duſh*, to preſs, comes *Meduſha* or *Meduſa* the Preſſing. See *Iſaiah* xxv. 10.

(7) From *Manevra*, a Weaver's Loom.

(8) In the Collection of Prints made by M. *De Crozat*.

(9) *Atona*, Linen Thread. See *Proverbs* vii. 16.

Induſtry

Induſtry ſeems to have given Riſe to this Art, and to which they gave the Name of *Arachne* (10), to denote its Application. All theſe Emblems tranſplanted to *Greece*, by the Genius of that People, fond of the marvellous, were converted into real Objects, and indeed afforded Room enough for the Imagination of their Poets to invent the Fable of the Transformation of *Arachne* into a Spider.

Minerva, by the Poets and Sculptors, is uſually repreſented in a ſtanding Attitude completely armed, with a compoſed but ſmiling Countenance, bearing a golden Breaſt-plate, a Spear, in her Right Hand, and her terrible *Ægis* in her Left, having on it the Head of *Meduſa* entwined with Snakes. Her Helmet was uſually entwined with *Olives*, to denote Peace is the End of War, or rather becauſe that Tree was ſacred to her. See her Picture in *Cambray*'s *Telemaque*. At her Feet is generally placed the *Owl*, or the *Cock*; the former being the Emblem of *Wiſdom*, the latter of *War*.

CHAP. XXXIX. *Of* MARS *and* BELLONA.

MARS was the Son of *Juno* alone, who being chagrined that *Jupiter* ſhould bear *Minerva* without her Help, to be even with him conſulted *Flora*, who ſhewed her a Flower in the *Olenian* Fields, on touching of which ſhe conceived, and became the Mother of this dreadful Deity (1). *Thero*, or Fierceneſs, was his Nurſe, and he received his Education amongſt the *Scythians*, the moſt barbarous Nation in the World, amongſt whom he was adored in a particular Manner, though they acknowledged no other God.

This Deity had different Appellations. The *Greeks* called him *Ares* (2), either from the Deſtruction he

(10) From *Arach*, to make Linen Cloth.

(1) Others make him the Son of *Jupiter* and *Juno*, or of *Jupiter* and *Erys*.

(2) Either from αρειν, to kill, or from αρευω to keep Silence.

cauſes,

cauſes, or the Silence and Vigilance obſerved in War. He had the Name of *Gradivus* from his Majeſtick Port; of *Quirinus*, when on the Defenſive, or at Reſt. By the ancient *Latins* he was ſtiled *Saliſubſulus*, or the Dancer, from the Uncertainty that attends all martial Enterprizes.

Mars was the God of *War*, and in high Veneration with the *Romans*, both on account of his being the Father of *Romulus* their Founder, and becauſe their own *Genius* always inclined to Conqueſt. *Numa*, though otherwiſe a pacific Prince, having implored the Gods, during a great Peſtilence, received a ſmall Braſs Buckler, called *Ancile*, from Heaven, which the Nymph *Egeria* adviſed him to keep with the utmoſt Care, the Fate of the *Roman* People and Empire depending on its Conſervation. To ſecure ſo valuable a Pledge, *Numa* cauſed eleven more Shields of the ſame Form to be made, and intruſted to the Care of theſe to an Order of Prieſts he inſtituted, called *Salii*, or the Prieſts of *Mars*, in whoſe Temple the twelve *Ancilia* were depoſited. The Number of theſe Prieſts was alſo twelve, choſen out of the nobleſt Families, who on the 1ſt of *March* annually, the Feſtival of *Mars*, carried the *Ancilia* with great Ceremony round the City, claſhing their Bucklers, and ſinging Hymns to the Gods, in which they were joined by a Chorus of Virgins choſen to aſſiſt on this Occaſion, and dreſſed like themſelves. This Feſtival was concluded with a grand Supper (3).

Auguſtus erected a magnificent Temple to *Mars* at *Rome*, by the Title of *Ultor*, which he vowed to him, when he implored his Aſſiſtance againſt the Murderers of *Julius Cæſar*. The Victims ſacrificed to him were the *Wolf* for its Piercenefs, the *Horſe* on account of its Uſefulneſs in War, the *Woodpecker* and *Vulture* for their Ravenouſneſs; the *Cock* for his Vigilance. He was crowned with *Graſs*, becauſe it grows in Cities depopulated by War, and thickeſt in Places moiſtened with human Blood.

(3) Called *Cœna Saliaris*.

The

The Hiſtory of *Mars* furniſhes new Adventures. We have already related his Amour with *Venus*, by whom he had *Hermione*, contracted to *Oreſtes*, and afterwards married to *Pyrrhus* King of *Epirus*.

By the Nymph *Biſtonis*, *Mars* had *Tereus*, who reigned in *Thrace*, and married *Progne* the Daughter of *Pandion*, King of *Athens*. This Princeſs had a Siſter called *Philomela*, a great Beauty; and being deſirous to ſee her, ſhe requeſted her Huſband to go to *Athens* and bring her Siſter, with her Father's Permiſſion, to her. *Tereus*, by the Way, fell in Love with his Charge, and on her rejecting his Solicitations, raviſhed her, cut out her Tongue, and encloſed her in a ſtrong Tower, pretending to his Wife ſhe died in the Journey. In this Condition the unhappy Princeſs found Means to embroider her Story, and ſend it to her Siſter, who tranſported with Rage, contrived how to revenge the Injury. Firſt ſhe brought her Siſter Home privately; next ſhe killed her Son *Itys*, and ſerved up his Fleſh to his Father for Supper: After he had eat it, ſhe expoſed the Head, and told him what ſhe had done; *Tereus*, mad with Fury, purſued the Siſters, who in their Flight became transformed, *Progne* to a *Swallow*, and *Philomela* to a *Nightingale*. *Itys* was by the Gods changed to a *Pheaſant*, and *Tereus* himſelf into a *Lapwing*. *Ovid* has (4) given us this Story with his uſual Embelliſhments.

Mars married a Wife called *Nerio*, or *Nerione* (5), which in the *Sabine* Tongue ſignifies Valour or Strength. He had ſeveral Children, the Principal of whom were *Bythis*, who gave his Name to *Bythinia*; *Thrax*, from whom *Thrace* was ſo called; *Ænomaus*, *Aſcalaphus*, *Biſton*, *Chalybs*, *Strymon*, *Parthenopæus*, *Tmolus*, *Pylus*, *Euenus*, *Calydon*, *&c.*

This Deity having killed *Halirothus* the Son of *Neptune*, was indicted before the Aſſembly of the Gods for the Murder, as well as for the Crime of de-

(4) See *Ovid*, Lib. VI. 413.

(5) Hence the *Claudian* Family at *Rome* are ſaid to derive the Sirname of *Nero*.

bauching *Alcippe*, Siſter to the Deceaſed. Twelve Gods were preſent, of whom ſix were for acquitting him; ſo that by the Cuſtom of the Court, when the Voices were equal, the favourable Side carrying it, he came off. Some ſay this Trial was in the famous *Areopagus*, or Hill of *Mars*, at *Athens*, a Court, which in ſucceeding Time gained the higheſt Reputation, for the Juſtice and Impartiality of its Proceedings (6).

Mars was neither invulnerable nor invincible; for we find him in *Homer* both wounded and purſued by *Diomedes*, but then it muſt be conſidered that *Homer* was ſo good a Patriot, that he always affects to diſgrace the Gods, who took the *Trojan*'s Part.

Mars, whatever his Appearance be, was of *Egyptian* Original. This Nation was divided into three Claſſes, the Prieſts, the Huſbandmen, and the Artificers; of theſe the firſt were by their Profeſſion exempt from War, and the laſt reckoned too mean to be employed in Defence of the State; ſo that their Militia was wholly taken from the ſecond Body. We have already obſerved, that in the Sacrifices which preceded their military Expeditions, their *Iſis* appeared in a warlike Dreſs, and gave Riſe to the *Greek Pallas*, or *Minerva*. The *Horus* which accompanied this Figure, was alſo equipped with this Helmet and Buckler, and called by the Name of *Harits* (7), or the formidable. The *Syrians* ſoftened this Word to *Hazis* (8); the *Greeks* changed it to *Ares*; the *Gauls* pronounced it *Heſus*; and the *Romans*, and *Sabines*, *Wareis* or *Mars*. Thus the military *Horus* of the *Egyptians* became perſonified and made the God of Combats or War.

(6) The e Judges were choſen out of Perſons of the moſt blameleſs Characters. They ſuffered no verbal Pleadings before them, leſt a falſe Eloquence might varniſh a bad Cauſe; and all their Sentences were given in Writing, and delivered in the Dark.

(7) From *Haritz*, violent or enraged. See *Job* xv. 20.

(8) *Hazis*, (Syr) the terrible in War, *Pſalm.* xxiv. 8. The *Syrians* alſo called him *Ab Gueroth*, or the Father of Combats; whence the *Romans* borrowed their *Gradivus Pater*.

Mars

Mars is uſually deſcribed in a Chariot drawn by furious Horſes, compleatly armed, and extending his Spear with the one Hand, while with the other Hand he graſps a Sword embrued in Blood. His Aſpect is fierce and ſavage. Sometimes *Diſcord* is repreſented as preceding his Car, while *Clamour*, *Fear*, and *Terror* appear in his Train. *Virgil* has given a Deſcription of this God pretty much agreeable to this Idea (9).

Bellona is uſually reckoned the Siſter of *Mars*, tho' ſome call her both his Siſter and Wife. As her Inclinations were equally cruel and ſavage, ſhe took a Pleaſure in ſharing his Dangers, and is commonly depicted as driving his Chariot with a bloody Whip in her Hand. *Appius Claudius* built her a Temple at *Rome*, where in her Sacrifices called *Bellonaria*, her Prieſts uſed to ſlaſh themſelves with Knives. Juſt oppoſite ſtood the *Columna Bellica*, a Pillar from whence the Herald threw a Spear, when War was proclaimed againſt any Nation. She is ſaid to be the Inventreſs of the Needle (10), from whence ſhe took her Name.

This Goddeſs is repreſented ſometimes holding a lighted Torch or Brand, at others with a Trumpet, her Hair compoſed of Snakes clotted with Gore, and her Garments ſtained with Blood, in a furious and diſtracted Attitude.

CHAP. XL. *Of* CERES.

IT may not be improper now to paſs to ſofter Pictures, whoſe Agreeableneſs may ſerve as a Contraſt to the ſtronger Images juſt diſplayed. As Plenty and Abundance repair the Waſte and Havock of War, we ſhall next to *Mars* introduce *Ceres*, a Divinity friendly and beneficent to Mankind.

This Goddeſs was the Daughter of *Saturn* and *Rhea*. *Sicily*, *Attica*, *Crete*, and *Egypt*, claim the Honour of her Birth, each Country producing its

(9) *Virgil*, Æneid VIII. 700.
(10) From Βελόνη, a Needle.

Reaſons, though the firſt has the general Suffrage. In her Youth ſhe was ſo beautiful, that her Brother *Jupiter* fell in Love with her, by whom ſhe had *Proſerpine*. *Neptune* next enjoyed her, but the Fruit of this Amour is controverted, ſome making it a Daughter, called *Hira*, others a Horſe, called *Arion*. Indeed as this laſt Deity careſſed her in that Form, the latter Opinion ſeems beſt founded. However this be, ſhe was ſo aſhamed of this laſt Affair, that ſhe put on mourning Garments, and retired to a Cave, where ſhe continued ſo long, that the World was in Danger of periſhing for Want (1). At laſt *Pan* diſcovered her Retreat, and informed *Jupiter*, who by the Interceſſion of the *Parcæ*, or Fates, appeaſed her, and prevailed on her to return to the World.

For ſome Time ſhe took up her Abode in *Corcyra*, from whence ſhe removed to *Sicily*, where the Misfortune befel her of the Rape of *Proſerpine* her Daughter, by *Pluto*. The diſconſolate Mother immediately carried her Complaints to *Jupiter*, upbraiding him with his permitting ſuch an Injuſtice to be committed, eſpecially on the Perſon of his own Daughter. But obtaining little Satisfaction, ſhe lighted her Torches at Mount *Ætna*, and mounting her Car drawn by winged Dragons, ſet out in Search of her beloved Daughter. As her Adventures in this Journey were pretty remarkable, we ſhall mention them in their Order.

Her firſt Stop was at *Athens*, where being hoſpitably received by *Celeus*, ſhe in return taught him to ſow Corn, and nouriſhed his Son *Triptolemus* with celeſtial Milk by Day, at Night covering him with Fire, to render him immortal. *Celeus* out of Curioſity diſcovering this laſt Particular, was ſo affrighted, that he cried out and revealed it himſelf, on which the Goddeſs killed him. As to his Son, *Ceres* lent him her Chariot, and ſent him through the World to inſtruct Mankind in the Art of Agriculture.

(1) Becauſe during her Abſence the Earth produced no Corn or Fruits.

She

She was next entertained by *Hypothoon* and *Meganira* (2) his Wife, who ſet Wine before her, which ſhe refuſed, as unſuitable to her mournful Condition; but ſhe prepared herſelf a Drink from an Infuſion of Meal or Corn, which ſhe afterwards uſed. *Iambe* (3), an Attendant of *Meganira*, uſed to divert the Goddeſs with Stories and Jeſts, which ſhe repeated in a certain Kind of Verſe. It happened, during a Sacrifice made her here, that *Abas*, Son to *Meganira*, derided the Ceremony, and uſed the Goddeſs with opprobrious Language, whereupon ſprinkling him with a certain Mixture ſhe held in her Cup, he became a Newt or Water Lizard. *Eriſichton* alſo for cutting down a Grove conſecrated to her, was puniſhed with ſuch an inſatiable Hunger, that nothing could ſatisfy him, but he was forced to gnaw his own Fleſh.

From thence *Ceres* paſſed into *Lycia*, where being thirſty, and deſiring to drink at a Spring, the Clowns not only hindered her, but ſullied and diſturbed the Water, reviling her for her Misfortunes, upon which ſhe turned them into Frogs. Theſe Frogs, though already puniſhed for affronting his Siſter, had the Folly to aſk *Jupiter* to grant them a King. He ſent them a Frog, whom they rejected, and deſired another, upon which the God ſent them a Water Serpent, who devoured them, and effectually convinced them of their Weakneſs.

It is diſputed, who firſt informed *Ceres* where her Daughter was; ſome aſcribe the Intelligence to *Triptolemus*, and his Brother *Eubuleus*; but the moſt Part agree in giving the Honour of it to the Nymph *Arethuſa* (a Fountain in *Sicily*) (4), who flying the Purſuit of the River *Alpheus*, ſaw this Goddeſs in the Infernal Regions.

We have but one Amour of *Ceres* recorded. Finding *Jaſion* the Son of *Jupiter* and *Electra* aſleep in a

(2) *Hypothoon* was the Son of *Neptune* and *Aſope*.

(3) The Daughter of *Pan* and *Echo*, and the Inventreſs of *Iambic* Verſe.

(4) The Daughter of *Nereus* and *Doris*, and a Companion of *Diana*.

Field newly ploughed up, ſhe acquainted him with her Paſſion, and bore him *Plutus* the God of Riches; but *Jove* incenſed to ſee his Son become his Rival, killed him with a Thunderbolt.

Ceres had ſeveral Names; ſhe was called *Magna Dea*, or the Great Goddeſs, from her Bounty in ſupporting Mankind; *Melaina*, from her black Cloathing; *Euchlæa*, from her Verdure; *Alma*, *Altrix*, and *Mammoſa*, from her nouriſhing and impregnating all Seeds and Vegetables, and being as it were the common Mother of the World. The *Arcadians*, by Way of Excellence, ſtyled her *Deſpoina*, or the *Lady*. She was alſo honoured with the peculiar Epithet of *Theſmophoris*, or the Legiſlatreſs, becauſe Huſbandry firſt taught the Uſe of Land-marks, and the Value of Ground, the Source of all Property and Law.

It muſt be owned this Goddeſs was not undeſerving the higheſt Titles given her, conſidered as the Deity who firſt taught Men to plow and ſow, to reap and houſe their Corn, to yoke Oxen, to make Bread, to cultivate all Sorts of Pulſe and Garden-ſtuff (except Beans) though ſome make *Bacchus* the firſt Inventor of Agriculture. She alſo inſtructed Mankind to fix Limits or Boundaries, to aſcertain their Poſſeſſions.

There was none of the celeſtial Aſſembly, to whom more ſolemn Sacrifices were inſtituted than to *Ceres*. The Place where ſhe was principally worſhipped, was at *Eleuſis*, where her Rites were performed in the moſt ſolemn and myſterious Manner. They were celebrated only once in five Years; all the Matrons initiated, were to vow a perpetual Chaſtity. At the Commencement of the Feſtival, a Feaſt was kept for ſeveral Days, during which, Wine was baniſhed the Altars. After this the Proceſſion began, which conſiſted in the Carriage of the ſacred Baſkets or Caniſters, in one of which was incloſed a Child with a golden Seraph, a Van, Grains, Cakes, *&c.* The Repreſentation of the Myſteries, during which a profound Silence (5) was to be obſerved, concluded thus: After

(5) It was Death to ſpeak, or to reveal what paſſed in theſe religious Rites.

a horrid

a horrid Darkneſs, Thunder, Lightning, and whatever is moſt awful in Nature, ſucceeded a calm and bright Illumination, which diſcovered four Perſons ſplendidly habited. The firſt was called the *Hierophant*, or the *Expounder of ſacred Things*, and repreſented the *Demiurgus*; or Supreme Being: The Second bore a Torch, and ſignified *Oſiris*; the Third ſtood near the Altar, and ſignified *Iſis*; the Fourth, whom they called the *Holy Meſſenger*, perſonated *Mercury* (6). To theſe Rites none were admitted but Perſons of the firſt Character, for Probity or Eminence. Only the Prieſts were ſuffered to ſee the Statue of the Goddeſs. All the Aſſembly uſed lighted Torches, and the Solemnity concluded with Games, in which the Victors were crowned with Ears of Barley.

According to *Herodotus*, theſe Rites were brought from *Egypt* to *Greece*, by the Daughters of *Danaus*. Others ſay, that *Eumolpus* the Son of *Triptolemus* and *Driope*, transferred them from *Eleuſis* to *Athens*.

The *Theſmopheria*, or leſſer Feſtivals of *Ceres*, were celebrated annually at *Argos*, and in many Points reſembled the *Eleuſinian* Myſteries, though they fell ſhort of them very much in the Dignity and Grandeur of the Celebration.

Q. Memmius the Ædile firſt introduced theſe Rites into *Rome* by the Title of *Cerealia* (7). None were admitted to the Sacrifices guilty of any Crime; ſo that when *Nero* attempted it, the *Roman* Matrons expreſſed their Reſentment, by going into Mourning. This Feſtival was cloſed by a Banquet and publick Horſe Races.

The *Ambarvalia* were Feaſts celebrated by the *Roman* Huſbandmen in Spring, to render *Ceres* propi-

(6) The whole Purport of this Repreſentation, was deſigned to allegorize the deſolate State of Mankind after the Flood, and ſhew the Benefits of Agriculture and Induſtry.

(7) This appears from a Medal of this Magiſtrate, on which is the Effigies of *Ceres* holding in one Hand three Ears of Corn; in the other a Torch, and with her left Foot treading on a Serpent.

tious, by luſtrating their Fields. Each Maſter of a Family furniſhed a Victim with an Oaken Wreath round its Neck, which he led thrice round his Ground, followed by his Family ſinging Hymns, and dancing in Honour of the Goddeſs. The Offerings uſed in the Luſtration were Milk and new Wine. At the Cloſe of the Harveſt there was a ſecond Feſtival in which the Goddeſs was preſented with the firſt Fruits of the Seaſon, and an Entertainment provided for the Relations and Neighbours.

The Beginning of *April* the Gardeners ſacrificed to *Ceres*, to obtain a plentiful Produce of their Grounds, which were under her Protection. *Cicero* mentions an antient Temple of hers at *Catanea* in *Sicily*, in which the Offices were performed by Matrons and Virgins only, no Man being admitted. The uſual Sacrifices to this Goddeſs were a Sow with Pig, or a Ram The Garlands uſed by her in her Sacrifices were of Myrtle or Rapeweed: but Flowers were prohibited, becauſe *Proſerpine* was loſt as ſhe gathered them. The *Poppy* alone was ſacred to her, not only becauſe it grows amongſt Corn, but becauſe in her Diſtreſs *Jupiter* gave it her to eat, that ſhe might ſleep and forget her Troubles.

Let us now endeavour to find ſome Explanation of this Hiſtory of *Ceres*. If we have Recourſe to our former Key, we ſhall find the *Ceres* of *Sicily* and *Eleuſis*, or of *Rome* and *Greece*, is no other than the *Egyptian Iſis*, brought by the *Phœnicians* into thoſe Countries The very Name of Myſtery (8) given to the *Eleuſinian* Rites, ſhews they are of *Egyptian* Origin. The *Iſis*, which appeared at the Feaſt appointed for the Commemoration of the State of Mankind after the Flood, bore the Name of *Ceres* (9), ſuitable to her Intention. She was figured in Mourning, and with a Torch, to denote the Grief ſhe felt for the Loſs of *Perſephone* (10) her favourite Daughter, and

(8) From *Miſter*, a Veil or Covering.

(9) From *Cerets*, Diſſolution or Overthrow, *Jeremiah* xlvi. 20.

(10) From *Peri*, Fruit or Corn, and *Saphan* loſt, comes *Perſephoneh*, or the Corn loſt.

the

the Pains ſhe was at to recover her. The Poppies with which this *Iſis* was crowned, ſignified the Joy Men received at the firſt abundant Crop (1). *Triptolemus* was only the Attendant *Horus* (2), bearing in his Hand the Handle of a Plough, and *Celeus* his Father was no more than (3) the Name of the Tools uſed in forming this uſeful Inſtrument of Agriculture. *Eumolpus* expreſſed (4) the Regulation or Formation of the People to Induſtry and Tillage; and *Proſerpina* or *Perſephoneh* being found again, was a lively Symbol of the Recovery of Corn almoſt loſt in the Deluge, and its Cultivation with Succeſs. Thus the Emblems, almoſt quite ſimple, of the moſt important Event which ever happened in the World, became, when tranſplanted to *Greece* and *Rome*, the Sources of the moſt ridiculous Fable and groſſeſt Idolatry.

Ceres was uſually repreſented of a tall majeſtick Stature, fair Complexion, languiſhing Eyes, and yellow or flaxen Hair; her Head crowned with Poppies, or Ears of Corn, her Breaſts full and ſwelling, holding in her Right-Hand a Bunch of the ſame Materials with her Garland, and in her Left a lighted Torch. When in a Car or Chariot, ſhe is drawn by winged Dragons, or Lions.

CHAP. XLI. *Of* BACCHUS.

AS Corn and Wine are the nobleſt Gifts of *Nature*, ſo it is no Wonder, in the Progreſs of Idolatry, if they became deified, and had their Altars. It is therefore no unnatural Tranſition, if from *Ceres* we paſs to *Bacchus*.

(1) *Bebo* ſignified a double Crop, and is alſo the Name for the Poppy.

(2) From *Tarap*, to break, and *Telem* a Furrow, comes *Triptelem*, or the Act of Ploughing.

(3) *Celeus*, from *Celi*, a Tool or Veſſel.

Virgea præterea Celei *vilisque ſupellex.* Virg. Geo.

(4) From *Wam*, People, and *Alap*, to learn, is derived *Eumolep* or *Eumolpus*, *i. e.* the People regulated or inſtructed.

This Deity was the Son of *Jupiter* and *Semele* (as has been obſerved in the Article of *Jupiter)* and was born at *Thebes*. *Cicero* mentions five (5) of the Name. It is ſaid the Nymphs took Care of his Education, though ſome aſcribe this Office to the *Horæ* or *Hours*; others to the *Naiades*. *Mercury* after this carried him into *Eubœa*, to *Macris* the Daughter of *Ariſteus* (6), who anointed his Lips with Honey; but *Juno* incenſed at his finding Protection in a Place ſacred to her, baniſhed him thence; ſo that *Macris* fled with him into the Country of the *Phœnicians*, and nouriſhed him in a Cave. Others ſay, that *Cadmus*, Father to *Semele*, diſcovering her Crime, put her and the Child into a wooden Ark, which by the Tides was carried to *Orratæ* a Town of *Laconia*, where *Semele* being found dead, was buried with great Pomp, and the Infant nurſed by *Ino* in a Cave. During this Perſecution, being tired in his Flight, he fell aſleep, and an *Amphiſbena*, or two-headed Serpent, of the moſt poiſonous Kind, bit his Leg; but awaking, he ſtruck it with a Vine Twig, and that killed it.

In his Infancy ſome *Tyrrhenian* Merchants found him aſleep on the Shore, and attempted to carry him away; but ſuddenly he transformed himſelf into monſtrous Shapes; at the ſame Time their Maſts were encompaſſed with *Vines*, and their Oars with *Ivy*, and ſtruck with Madneſs, they jumped into the Sea, where the God changed them into *Dolphins*. *Homer* has made this the Subject of one of his Hymns.

Bacchus, during the *Giants* War, diſtinguiſhed himſelf greatly by his Valour in the Form of a Lion, while *Jupiter*, to encourage his Son uſed the Word *Euhoe*, which became afterwards frequently uſed in his Sacrifices. Others ſay, that in this Rebellion the *Titans* cut our Deity to Pieces; but that *Pallas* took

(5) The firſt Son of *Jupiter* and *Proſerpine*; the 2d the *Egyptian Bacchus*, the Son of *Nile*, who killed *Nyſa*; the 3d the Son of *Caprius*, who reigned in *Aſia*; the 4th the Son of *Jupiter* and *Luna*; and the 5th born of *Niſus* and *Thione*

(6) Others ſay *Mercury* carried him to *Nyſa*, a City of *Arabia*, near *Egypt*.

his

FORTUNE.
BACCHUS.
DIANA.
MUSES, GRACES, PEGASUS & SYRENS.

his Heart, while yet panting, and carried it to her Father, who collected the Limbs and re-animated the Body, after it had ſlept three Nights with *Proſerpine* (7).

The moſt memorable Exploit of *Bacchus* was his Expedition to *India*, which employ'd him three Years. He ſet out from *Egypt*, where he left *Mercurius Triſmegiſtus* to aſſiſt his Wife in Quality of Co-Regent, and appointed *Hercules* his Viceroy. *Buſiris* he conſtituted Preſident of *Phœnicia*, and *Antæus* of *Lybia*, after which he marched with a prodigious Army, carrying with him *Triptolemus* and *Maro*, to teach Mankind the Arts of Tillage and planting the Vine. His firſt Progreſs was Weſtward (8), and during his Courſe he was joined by *Pan* and *Luſus*, who gave their Names to different Parts of *Iberia*. Altering his Views, he returned through *Ethiopia*, where the *Satyrs* and *Muſes* increaſed his Army, and from thence croſſing the Red Sea, he penetrated through *Aſia* to the remoteſt Parts of *India*, in the Mountains of which Country, near the Source of the *Ganges*, he erected two Pillars, to ſhew that he had viſited the utmoſt Limits of the habitable World (9). After this, returning Home with Glory, he made a triumphant Entry into *Thebes*, offered Part of his Spoils to *Jupiter*, and ſacrificed to him the richeſt Spices of the Eaſt. He then applied himſelf ſolely to Affairs of Government, to reform Abuſes, enact good Laws, and conſult the Happineſs of his People, for which he not only obtained the Title of the *Law-giver*, by Way of Excellence, but was deified after Death.

(7) The Mythologiſts ſay, that this is to denote the Cuttings of Vines will grow, but that they will be three Years before they come to bear.

(8) *Pan* gave his Name to *Spain*, or *Hiſpania*, *Luſus* to *Luſitania*, or *Portugal*.

(9) In his Return he built *Nyſa*, and other Cities, and paſſing the *Helleſpont* he came into *Thrace*, where he left *Maro*, who founded the City *Maronæa*. To *Macedo* he gave the Country from him called *Macedonia*, and left *Triptolemus* in *Attica* to inſtruct the People.

Juno

Juno having ſtruck him with Madneſs, he had before this wandered through Part of the World. *Proteus*, King of *Egypt*, was the firſt who received him kindly. He next went to *Cybella* in *Phrygia*, where being expiated by *Rhea*, he was initiated in the Myſteries of *Cybele*. *Lycurgus*, King of the *Edoni*, near the River *Strymon*, affronted him in this Journey, for which *Bacchus* deprived him of his Reaſon; ſo that when he thought to prune his Vines, he cut off the Legs of his Son *Dryas* and his own. By Command of the Oracle, his Subjects impriſoned him, and he was torn in Pieces by wild Horſes. It is eaſy to ſee how inconſiſtent theſe Accounts of the ſame Perſon are, and that the Actions of different *Bacchuſes* are aſcribed to one.

We have two other Inſtances recorded of the Reſentment of this Deity. *Alcithoe* a *Theban* Lady derided his Prieſteſſes, and was transformed into a Bat; *Pentheus* the Son of *Echion* and *Agave*, for ridiculing his Solemnities (called *Orgia*), was torn in Pieces by his own Mother and Siſters (10), who in their Madneſs took him for a wild Boar.

The favourite Wife of *Bacchus* was *Ariadne*, whom he found in the Iſle of *Naxos*, abandoned by *Theſeus*, he loved her ſo paſſionately, that he placed the Crown ſhe wore as a Conſtellation in the Skies. By her he had *Staphilus*, *Thyonæus*, *Hymenæus*, *&c*

Ciſſus, a Youth whom he greatly eſteemed, ſporting with the *Satyrs*, was accidentally killed. *Bacchus* changed him into the Plant *Ivy*, which became in a peculiar Manner conſecrated to his Worſhip. *Silenus*, another of his Favourites, wandering from his Maſter, came to *Midas*, King of *Phrygia*, at whoſe Court he was well received. To requite this Favour, *Bacchus* promiſed to grant whatever he requeſted. The Monarch, whoſe ruling Paſſion was Avarice, deſired all he touched might be turned to Gold; but he ſoon felt the Inconveniency of having his Wiſh granted, when he found his Meat and Drink converted into

(10) *Ovid*, Lib. II. 630.

Metal.

Metal. He therefore pray'd the God to recall his Bounty, and releaſe him from his Miſery. He was commanded to waſh in the River *Pactolus*, which from that Time had Golden Sands (1).

(2) *Bacchus* had a great Variety of Names; he was called *Dionyſius* (3), from his Father's Lameneſs, while he carry'd him in his Thigh: The Apellation of *Biformis* was given him, becauſe he ſometimes was repreſented as old, ſometimes as young; that of *Briſæus*, from his inventing the Wine-preſs (4); that of *Bromius*, from the crackling of Fire heard when *Semele* periſhed by the Lightning of *Jupiter*; that of *Bimater*, from his having two Mothers, or being twice born. The *Greeks* ſtyled him *Bugenes*, or born of an Ox, becauſe he was drawn with Horns; and for the ſame Reaſon the *Latins* called him *Tauriformis*. He was named *Dæmon bonus*, becauſe in all Feaſts the laſt Glaſs was drank to his Honour. *Evius*, *Evous*, and *Evan*, were Names uſed by the Bacchanals in their wild Proceſſions, as were thoſe of *Eleus*, and *Eleleus*. He was ſtyled *Iacchus*, from the Noiſe made (5) by his Votaries in their drunken Frolicks; *Lenæus*, becauſe Wine aſſuages the Sorrows and Troubles of Life (6); *Liber*, and *Liber Pater*, becauſe he ſets Men free from Conſtraint, and puts them on an Equality; and on the ſame Account he was ſirnamed *Lyæus*, and *Lycæus* (7); *Nyctilius* was an Appellation given him, becauſe his Sacrifices were often celebrated in the Night; from his Education on

(1) *Ovid*, Lib. xi. 86.

(2) From Βαχχειν, to run mad, becauſe Wine inflames, and deprives Men of their Reaſon.

(3) From Διος, God, and νοσος, lame or crippled.

(4) Some derive it from *Briſa*, his Nurſe; others from the Promontory, *Briſa* in the Iſle of *Leſbos*, where he was chiefly worſhipped.

(5) From Ιαχχαω, to exclaim or roar. See *Claudian*'s Rape of *Proſerpine*.

(6) From *Lenio*, to ſoften; but *Servius* gives the Epithet a *Greek* Etymology, from Λενος, a Wine-Preſs. The firſt Conjecture is beſt ſupported by the Poets.

Cura fugit multo diluiturque mero. OVID.

(7) From Λυω, to unlooſe or ſet free.

Mount

Mount *Nyſa*, he gained the Epithet of *Niſæus*, as alſo that of *Thyoneus*, from *Thyo*, his Nurſe; and that of *Triumphus*, from his being the firſt who inſtituted *Triumphs*.

The principal Feſtivals of *Bacchus* were the *Oſcophoria*, inſtituted by the *Phœnicians*. The *Treiterica* (8) celebrated in Remembrance of his three Years Expedition to *India*. The *Epilænea* were Games appointed at the Time of Vintage, in which they contended who ſhould tread out moſt *Muſt* or Wine, and ſung Hymns to the Deity. The *Athenians* obſerved a certain Feaſt called *Apaturia*; as alſo others called *Aſcolia* and *Ambroſia*. Theſe latter were celebrated in *January*, the Months ſacred to *Bacchus*; the *Romans* called them *Brumalia*, and kept them in *February* and *Auguſt* (9); but the moſt conſiderable, of the *Romans*, with regard to this God, were the *Bacchanalia*, *Dionyſia* or *Orgia*, ſolemnized at Mid-day in *February*, by Women only at firſt; but afterwards by both Sexes. Theſe Rites were attended with ſuch abominable Exceſſes and Wickedneſs, that the Senate aboliſhed them by a publick Decree (10).

The Victims, agreeable to *Bacchus*, were the *Goat* and the *Swine*, becauſe theſe Animals are deſtructive to the *Vines*; the *Dragon*, and the *Pye* on Account of its chattering. The Trees and Plants uſed in his Garlands were the *Ivy*, the *Fir*, the *Oak*, and the Herb *Rapeweed*; as alſo the Flower *Daffodil* or *Narciſſus*.

Bacchus was the God of Mirth, Wine, and good Cheer, and as ſuch the Poets have not been ſparing in his Praiſes. On all Occaſions of Pleaſure and ſocial Joy they never failed to invoke his Preſence, and to thank him for the Bleſſings he beſtowed. To him they aſcribed the Forgetfulneſs of their Cares, and the ſoft Tranſports of mutual Friendſhip and chearful

(8) *Virgil*, Æneid IV. 303.

(9) See *Cæl. Rhodog.* Lib. XVII. cap. 5.

(10) See *Horace*, Book II. Ode XIX. wholly conſecrated to his Praiſe.

Con-

Converſation. It would be endleſs to repeat the Compliments paid him by the *Greek* and *Latin* Poets, who, for the moſt Part, were hearty Devotees to his Worſhip.

Bacchus, by the Poets and Painters, is repreſented as a corpulent Youth (1) naked, with a ruddy Face, wanton Look, and effeminate Air. He is crowned with Ivy and Vine Leaves, and bears in his Hand a *Thyrſus* (2) encircled with the ſame. His Car is drawn ſometimes by Lions, at others, by Tygers, Leopards, or Panthers, and ſurrounded by a Band of *Satyrs* and *Mænades*, or Wood-Nymphs in frantick Poſtures; and, to cloſe the mad Proceſſion, appears old *Silenus* riding on an Aſs, which was ſcarcely able to carry ſo fat and jovial a Companion.

But on the great *Sarcophagus* of his Grace the Duke of *Beaufort*, at *Badminton*, he is expreſſed as a young Man mounted on a Tyger, and habited in a long Robe. He holds a *Thyrſus* in one Hand, and with the other pours Wine into a Horn. His Foot reſts upon a Baſket. His Attendants are the Seaſons, properly repreſented and intermingled with *Fauns*, *Genies*, &c.

To arrive at the true Original of this fabled Deity, we muſt once more reviſit *Egypt*, the Mother-Country of the Gods, where he was indeed no other than the *Oſiris* of that People. Whence ſprung another *Bacchus*, diſtinguiſhed from him, as will preſently appear. We have already had ſufficient Occaſion, to remark how their *Horus* changed his Name and Attributes according to the Seaſons, and the Circumſtances or Operations he was intended to direct. To commemorate the antient State of Mankind, he appeared under the Symbol of a Child, with a Seraph by his Side, and aſſumed the Name of *Ben-Semele* (3). This was

(1) *Bacchus* was ſometimes depicted as an old Man with a Beard, as at *Elis* in *Greece*, and it was only then he had Horns given him; ſometimes he was cloathed with a Tyger's Skin.

(2) The *Thyrſus* was a wooden Javelin with an Iron Head.

(3) *Ben-Semele*, or the Child of the Repreſentation.

an

an Image of the Weakneſs and Imperfection of Huſbandry after the Deluge. The *Greeks*, who knew nothing of the true Meaning of the Figure, called it the Son of *Semele*, and to heighten its Honour, made *Jupiter* his Father, or according to the *Eaſtern Style* (4), produced him out of his Thigh. They even embelliſhed the Story with all the marvellous Circumſtances of his Mother's Death, and ſo effectually compleated the Fable.

Let us add to this, that in all the antient Forms of Invocation to the Supreme Being, they uſed the Expreſſions afterwards appropriated to *Bacchus*, ſuch as *io Terombe* (5)! *io Bacche* (6)! or *io Baccoth! Jehova! Hevan*, *Hevoe*, and *Eloah* (7)! and *Hu Eſh! Atta Eſh* (8). Theſe Exclamations were repeated in After-Ages by the People, who had no longer any Senſe of their true Signification, but applied them to the Objects of their Idolatry. In their Huntings they uſed the Outcries of *io Saboi* (9), *io Niſſi*, which with a little Alteration became the Titles of the Deity we are ſpeaking of. The *Romans* or *Latins*, of all theſe, preferred the name of *Baccoth*, out of which they compoſed *Bacchus*. The more delicate Ear of the *Greeks*, choſe the Word *Io Niſſi*, out of which they formed *Dionyſius*. Hence it is plain that no real *Bacchus* ever exiſted, but that he was only a Maſque or Figure of ſome concealed Truth. In ſhort, whoever attentively reads *Horace*'s inimitable Ode to *Bacchus* (10), will ſee that *Bacchus* meant no more than the Improvement of the World, by the Cultivation of Agriculture, and the Planting of the Vine.

(4) See *Geneſis* xlvi. 26, ſpeaking of *Jacob*'s Children, or who came out of his Thigh.

(5) *Io Terombe!* Let us cry to the Lord! Hence *Dithyrambus*.

(6) *Io Bacceth!* God ſee our Tears! whence *Bacchus*.

(7) *Jehovah! Hevan* or *Hevoe*, the Author of Exiſtence; *Eloch*, the mighty God! Hence *Evoe*, *Evous*, &c.

(8) *Hu Eſh!* Thou art the Fire! *Atta Eſh!* Thou art the Life! Hence *Attes* and *Ves*.

(9) *Io Saboi!* Lord thou art an Hoſt to me! *Io Niſſi!* Lord be my Guide! Hence *Sabaſius* and *Dionyſius*, the Names of *Bacchus*.

(10) *Horace*, Lib. II. Ode XIX.

CHAP.

CHAP. XLII. *Of the Attendants of* BACCHUS; SILENUS, SYLVANUS, *and the* MÆNADES or BACCHÆ, *the* SATYRS, FAUNI *and* SILENI.

AS *Bacchus* was the God of Good-Humour and convivial Mirth, ſo none of the Deities appear with a more numerous or ſplendid Retinue.

Silenus, the principal Perſon in his Train, had been his Preceptor, and a very ſuitable one for ſuch a Deity; for the old Man had a very hearty Affection for his Bottle; yet *Silenus* diſtinguiſhed himſelf in the *Giants* War, by appearing on his Aſs, whoſe Braying put thoſe daring Rebels into Confuſion (1). Some ſay he was born at *Malea* a City of *Sparta*; others, at *Nyſa* in *Arabia*; but the moſt probable Conjecture is, that he was a Prince of *Caria*, noted for his Equity and Wiſdom (2). However this be, he was a conſtant Attendant and Companion of his Pupil in all his Expeditions. *Silenus* was a notable good Moraliſt in his Cups, as we find in *Virgil*, who has given us a beautiful Oration of his on the nobleſt Subjects (3), in the fine Eclogue which bears his Name.

Silenus is depicted as a ſhort corpulent old Man, bald-headed, with a flat Noſe, prominent Forehead, and big Ears. He is uſually deſcribed as over-loaden with Wine, and ſeated on a Saddle-back'd Aſs, upon which he ſupports himſelf with a long Staff; and in the other Hand carries a *Cantharus* or Jug, with the Handle worn out almoſt, by frequent Uſe.

Sylvanus was a rural Deity, who often appears in the Train of *Bacchus*; ſome ſuppoſe him the Son of *Saturn*; others, of *Faunus*. He was unknown to the *Greeks*, but the *Latins* received the Worſhip of

(1) For which it was raiſed to the Skies, and made a Conſtellation.

(2) On this Account aroſe the Fable of *Midas* lending him his Ears. It is ſaid, that being once taken Priſoner, he purchaſed his Liberty with this remarkable Sentence, 'That it was beſt not 'to be born; and, next to that, moſt eligible to die quickly.'

(3) *Virgil*, Eclogue VI. 14.

him

him from the *Pelaſgi*, who upon their Migration into *Italy*, conſecrated Groves to his Honour, and appointed ſolemn Feſtivals, in which Milk was offered to him. Indeed the Worſhip of this imaginary Deity ſeems wholly to have riſen out of the ancient ſacred Uſe of Woods and Groves.

The *Mænads* were the *Prieſteſſes* and Nymphs who attended *Bacchus*, and were alſo called *Thyades*, from their Fury; *Bacchæ*, from their Intemperance; and *Mimallones*, from their Diſpoſition to ape and mimic others, which is one of the Qualities of drunken People. Theſe bore *Thyrſuſes* bound with Ivy, and in their Proceſſions ſhocked the Ear and Eye with their extravagant Cries and ridiculous and indecent Contortions.

The Life-Guards or Trained-Bands of *Bacchus*, were the *Satyrs*. It is uncertain whence theſe half Creatures ſprung; but their uſual Reſidence was in the Woods and Foreſts, and they were of a very wanton and luſtful Diſpoſition; ſo that it was very dangerous for a ſtray Nymph to fall into their Hands. Indeed it was natural for them to uſe Compulſion, for their Form was none of the moſt inviting, having deformed Heads, armed with ſhort Horns, crooked Hands, rough and hairy Bodies, Goats Feet and Legs, and Tails as long as Horſes.

We are now to ſeek ſome Explanation of this Groupe of Figures, and to do this we muſt have Recourſe to the *Egyptian* Key. As Idolatry improved, the Feaſts or Repreſentations of thoſe People grew more pompous and ſolemn, Show degenerated into Maſquerade, and Religion into Farce or Frenzy. The *Ben-Semele*, or *Child* of *Repreſentation*, mentioned in the Explanation of *Bacchus*, became a jolly roſy Youth, who, to adorn the Pomp, was placed in a Chariot, drawn by Actors in Tigers or Leopards Skins, while others dreſſed in thoſe of Bucks, or Goats ſurrounded him; and to ſhew the Dangers they had gone through in Hunting, they ſmeared their Faces with Dregs of Wine, or Juice of Mulberries, to imitate the Blood of the Beaſts they killed. Theſe Aſ-

ſiſtants

ſiſtants were called *Satyrs* (4), *Fawns* (5), and *Thyades* (6), and *Mænades* (7), and *Baſſarides* (8). To cloſe the Proceſſion, appeared an old Man on an Aſs, offering Wine to the tired Youth, who had returned from a proſperous Chaſe, and inviting them to take ſome Reſt. This Perſon they called *Silen* (9), or *Sylvan*, and his Dreſs was deſigned to ſhew, that old Men were exempt from thoſe Toils of Youth, which by extirpating Beaſts of Prey, ſecured the approaching Harveſt.

All theſe Symbols were by the *Greeks* and *Romans* adopted in their Way, and the Actors or Maſks of *Egypt*, became the real Divinities of Nations, whoſe Inclination to the marvellous, made them greedily embrace whatever flattered that Prepoſſeſſion.

CHAP. XLIII. *Of* HERCULES, *and his Labours.*

HAVING gone through the *Dii Majores*, or celeſtial Deities of the firſt Rank; we ſhall proceed to the *Demi-Gods*, who were either thoſe *Heroes* whoſe eminent Actions and ſuperior Virtues raiſed them to the Skies, or thoſe *terreſtrial Divinities*, who for their Bounty and Goodneſs to Mankind, were claſſed with the Gods.

To begin with the former, *Hercules* undoubtedly claims the foremoſt Place. There were ſeveral of this Name (10); but he to whom, amongſt the *Greeks*, the greateſt Glory is attributed, was the Son of *Jupiter* and *Alcmena*, Wife of *Amphitryon*, King of *Thebes*. This Monarch being gone on an Expedition a-

(4) From *Satur*, hidden or diſguiſed.
(5) From *Phanim*, a Maſque or falſe Face.
(6) From *Thouah*, to wander, or run about wildly.
(7) From Μαινομαι, to intoxicate or drive mad.
(8) From *Batſar*, to gather the Grapes.
(9) From *Selav*, Safety, or Repoſe.
(10) The *Egyptian Hercules* is reckoned the eldeſt of theſe, who ſignalized himſelf in the Giants War, and was one of the principal Divinities of that Country.

gainſt

gainſt the *Ætolians*, *Jove* aſſumed his Form, and under that ſafe Diſguiſe eaſily enjoyed his Deſires. It is ſaid he was ſo enamoured, that he prolonged the Darkneſs for three Days and three Nights ſucceſſively. *Hercules* was the Fruit of this extraordinary Amour, and at the ſame Time *Alcmena* bore Twins to her Huſband, *Laodamia*, and *Iphiclus*, who was remarkable for his extraordinary Swiftneſs.

This Intrigue of *Jupiter*, as uſual, ſoon came to the Ears of his jealous Wife, who from that Moment meditated the Deſtruction of *Hercules*. A favourable Occaſion offered to her Reſentment. *Archippe*, the Wife of *Sthenelus*, King of *Mycene*, being pregnant at the ſame Time with *Alcmena*, *Jupiter* had ordained, that the Child firſt born ſhould have the Superiority, or Command over the other. *Juno* cauſed *Archippe* to be delivered, at the End of ſeven Months, of a Son, called *Euryſtheus*, and to retard the Labour of *Alcmena*, in the Form of an old Woman ſhe ſat at the Gate of *Amphitryon*'s Palace, with her Legs acroſs, and her Fingers interwoven. By this ſecret Inchantment, that Princeſs was ſeven Days and Nights in extreme Pains, till *Galanthis*, one of her Attendants, ſeeing *Juno* in this ſuſpicious Poſture, and conjecturing the Cauſe, ran haſtily out with the News that her Miſtreſs was delivered. The Goddeſs ſtarting up at the News, *Alcmena* was that Moment freed of her Burthen; but *Juno* was ſo incenſed at *Galanthis*, that ſhe changed her into a Weeſel.

During his Infancy, *Juno* ſent two Serpents to deſtroy him in his Cradle, but the undaunted Child ſtrangled them both with his Hands. After this, as he grew up, he diſcovered an uncommon Stature and Strength of Body (1), as well as heroic Ardour of Mind. Theſe great Qualities of Nature were improved by ſuitable Care, his Education being intruſted

(1) Some ſay when he arrived at Manhood he was four Cubits high, and had three Rows of Teeth.

JUSTICE
HERCULES
THE FURIES
THE FATES

to the greateſt Maſters (2); ſo that it is no Wonder if, with ſuch conſiderable Advantages, he made ſuch a ſhining Figure in the World.

His extraordinary Virtues were early put to the Trial, and the Taſks impoſed on him by *Euryſtheus*, on Account of the Danger and Difficulty which attended their Execution, received the Name of the *Labours* of *Hercules*, and are commonly reckoned to be *Twelve* in Number.

1. The firſt Labour or Triumph of *Hercules*, was the Death of the *Nemæan* Lion. It is ſaid this furious Animal, by *Juno*'s Direction, fell from the Orb of the Moon, and was invulnerable. It infeſted the *Nemæan* Woods, between *Phlius* and *Cleone*, and did infinite Miſchief. The Hero attacked it both with his Arrows and Club, but in vain, till perceiving his Error, he firſt ſtrangled, and then tore it in Pieces with his Hands. The Skin he preſerved, and conſtantly wore, as a Token of his Victory.

2. His next Enterpriſe was againſt a formidable Serpent, or Monſter, which harboured in the Fens of *Lerna*, and infected the Region of *Argos* with his poiſonous Exhalations. The Number of Heads aſſigned this Creature is various (3); but all Authors agree, that when one was cut off another ſucceeded in its Place, unleſs the Wound was immediately cauteriſed. *Hercules*, not diſcouraged, attacked this Dragon, and having cauſed *Iolaus* to cut down Wood ſufficient for flaming Brands, as he cut off the Heads, applied them to the Wounds, and by that Means obtained the Conqueſt, and deſtroyed the *Hydra*. Some explain this Fable, by ſuppoſing *Lerna* a Marſh, much

(2) *Linus* the Son of *Apollo* inſtructed him in Philoſophy; *Eurytus* taught him Archery; *Eumolpas*, Muſick, particularly the Art of touching the Lyre; from *Harpalychus* the Son of *Mercury*, he learned Wreſtling and the Gymnaſtick Exerciſes; *Caſtor* ſhewed him the Art of managing his Weapons; and to compleat all, *Chiron* initiated him in the Principles of Aſtronomy and Medicine.

(3) Some make the Heads of the *Lernæan Hydra* to be ſeven; others nine; others fifty.

infeſted

infeſted with Snakes and other poiſonous Animals, which *Hercules* and his Companions deſtroyed, by ſetting Fire to the Reeds. Others imagine he only drained this Fen, which was before unpaſſable. Others make *Lerna* a Fort or Caſtle of Robbers, under a Leader called *Hydra*, whom *Hercules* extirpated. However this be, in Conſideration of the Service of *Iolaus* on this Occaſion, when he grew decrepid with old Age, his Maſter, by his Prayers, obtained him a Renewal of his Youth.

3. The next Taſk impoſed on him by *Euryſtheus*, was to bring him alive a huge wild-Boar, which ravaged the Foreſt of *Erymanthus*, and had been ſent to *Phocis* by *Diana*, to puniſh *Oeneus* for neglecting her Sacrifices (4). In his Way he defeated the *Centaurs* who had provoked him, by inſulting *Pholus*, his Hoſt. After this he ſeized the fierce Animal in a Thicket, ſurrounded with Snow, and, purſuant to his Injunction, carried him bound to *Euryſtheus*, who had like to have fainted at the Sight.

4. This Monarch, after ſuch Experience of the Force and Valour of *Hercules*, was reſolved to try his Agility: For this End he was commanded to take a Hind which frequented Mount *Mænalus*, and had brazen Feet and golden Horns. As ſhe was ſacred to *Diana*, *Hercules* durſt not wound her, and it was not very eaſy to run her down: This Chaſe coſt him a whole Year's Foot-Speed. At laſt, being tired out, the Hind took to the Receſſes of Mount *Artemeſius*, but was in her Way overtaken, as ſhe croſſed the River *Ladon*, and brought to *Mycene*.

5. Near the Lake *Stymphalus* in *Arcadia*, harboured certain Birds of Prey, with Wings, Beaks, and Talons of Iron, who preyed on human Fleſh, and devoured all who paſſed that Way. Theſe *Euryſtheus* ſent *Hercules* to deſtroy. Some ſay he killed them with his Arrows (5); others, that *Pallas* lent him

(4) This Story has a near Reſemblance with the Boar of *Calydon*, mentioned in the Article of *Diana*.

(5) There is an antient Gem expreſſive of this. See *Ogle*'s Antiquities.

ſome

ſome brazen *Rattles* made by *Vulcan*, the Sound of which frightened them to the Iſland of *Aretia*. Some ſuppoſe the Birds called *Stymphalides*, a Gang of deſperate *Banditti*, whoſe Haunts were near that Lake.

6 His next Expedition was againſt the *Cretan* Bull. *Minos*, King of that Iſland, being formidable at Sea, had forgot to pay *Neptune* the Worſhip due to him, and the Deity, to puniſh his Neglect, ſent a furious Bull, whoſe Noſtrils breathed Fire, to deſtroy the Country. *Hercules* brought this terrible Animal, bound, to *Euryſtheus*, who, on account of his being ſacred, let him looſe in the Territory of *Marathon*, where he was afterwards ſlain by *Theſeus*. Some reduce the Story to this, that *Hercules* only was ſent to *Crete*, to procure *Euryſtheus* a Bull for breeding out of.

7. *Diomede*, King of *Thrace*, the Son of *Mars* and *Cyrene*, was a Tyrant poſſeſſed of a Stud of Horſes, ſo wild and fierce, that they breathed Fire, and were conſtantly fed with human Fleſh, their Maſter killing all Strangers he could meet with for Provender for his Cattle. *Hercules* having vanquiſhed him, gave him as a Prey to them, and killing ſome, brought the reſt to *Euryſtheus*.

8. The next Employment of *Hercules*, ſeems a little too mean for a Hero, but he was obliged to obey a ſevere Taſk-maſter, who was ſo ſenſible of his own Injuſtice in theſe Injunctions, that he did not care to truſt himſelf in the Power of the Perſon he commanded (6). *Augeus*, King of *Elis*, had a Stable, intolerable from the Stench ariſing from the Dung and Filth it contained, which is not very ſurpriſing, if it be true, that it ſheltered three thouſand Oxen, and had not been cleaned for thirty Years. This Place *Euryſtheus* ordered *Hercules* to clear in one Day; and *Augeas* promiſed him, if he performed it, to give

(6) It is ſaid *Euryſtheus* never would ſuffer *Hercules* to enter *Mycene*, but notified his Commands to him over the Walls, by *Capreas* an Herald.

him

him a Tenth Part of the Cattle. *Hercules*, by turning the Courſe of the River *Alpheus* through it, executed his Deſign; which *Augeas* ſeeing, refuſed to ſtand by his Engagements. The Hero, to reward his Perfidy, ſlew him with his Arrows, and gave his Kingdom to *Phyleus* his Son, who had ſhewed his Abhorrence of his Father's Treachery. Some add that, from the Spoils taken at *Elis*, *Hercules* inſtituted the *Olympic* Games to *Jupiter* celebrated every fifth Year, and which afterwards gave Riſe to the *Grecian Æra*.

9. *Euryſtheus* deſirous to preſent his Daughter *Admeta* with the Belt or Girdle worn by *Hippolyta*, Queen of the *Amazons*, *Hercules* was ſent on this Expedition; he was but ſlenderly provided, having but one Ship; but Valour like his was never deſtitute of Reſources in Diſtreſs. In his Way he defeated and killed *Mygdon* and *Amycus*, two Brothers who oppoſed his Paſſage, and ſubduing *Bebrycia*, gave it to *Lycus*, one of his Companions, who changed its Name to *Heraclea*, in Memory of his Benefactor. On his Approach to *Themiſcyra*, he learnt that the *Amazons* had collected all their Forces to meet him. The firſt Engagement was warm on both Sides, ſeveral of the braveſt of theſe Viragoes were killed, and others made Priſoners. The Victory was followed by the total Extermination of that Female Nation, and *Hippolita*, their Queen, was by the Conqueror given to *Theſeus*, as a Reward for his Valour. Her Belt he brought to *Euryſtheus*.

10 His ſucceeding Exploit was againſt *Geryon*, King of *Spain*, who had three Bodies, and was the Son of *Chryſaoris* and *Calirrhoe*. This Monarch had a Breed of Oxen, of a purple Colour, who devoured all Strangers caſt to them, and were guarded by a Dog with two Heads, a Dragon with ſeven, beſides a very watchful and ſevere Keeper. *Hercules* killed both the Monarch and his Guards, and carried the Oxen to *Gadira*, or *Cadiz*, from whence he brought them to *Euryſtheus*. It was during this Expedition, that our Hero, as eternal Monuments of his Glory, erected

erected two Pillars at *Calpe* and *Abyle*, upon the utmoſt Limits of *Africa* and *Europe*. Some give a more ſimple Turn to the Whole, by ſaying *Geryon* was a King of *Spain*, who governed by Means of three Sons famous for Valour and Prudence, and that *Hercules* having raiſed an Army of mercenary Troops in *Crete*, firſt overcame them, and ſubdued that Country.

11. The next Taſk enjoined him by *Euryſtheus*, was to fetch him the golden Apples of the *Heſperides* (7), which were guarded by a Dragon with an hundred Heads. The Injunction was not eaſy, ſince *Hercules* was even ignorant of the Place where they grew. The Nymphs of *Eridanus*, whom he conſulted, adviſed him to go to *Prometheus* (8), who gave him the Information and Direction he wanted, after which he vanquiſhed the Dragon, and brought the precious Fruit to his Maſter.

12. The laſt Command of *Euryſteus* was for him to go down to Hell, and bring away *Cerberus*, *Pluto's* Maſtiff. *Hercules*, having ſacrificed to the Gods, entered the infernal Regions, by a Cavity of Mount *Tænarus*, and on the Banks of *Acheron* found a white Poplar-Tree, of which he made him a Wreath, and the Tree was ever after conſecrated to him; paſſing that River he diſcovered *Theſeus* and *Firithous* chained to a Stone. The former he releaſed, but left the latter confined. *Mænetius*, *Pluto's* Cow-herd, endeavouring to ſave his Maſter's Dog, was cruſhed to Death. *Cerberus*, for Refuge, fled beneath *Pluto's* Throne, from whence the Hero dragged him out, and brought him upon Earth by Way of *Træzene*. At Sight of the Day, the Monſter vomited a poiſonous Matter, from whence ſprung the Herb *Aconite*, or *Wolf's-Bane*; but being preſented to *Euryſtheus*, he

(7) *Juno*, on her Marriage with *Jupiter*, gave him theſe Trees, which bore golden Fruit, and were kept by the Nymphs *Ægle*, *Arethuſa*, and *Heſperethuſa*, Daughters of *Heſperus*, who were called the *Heſperides*.

(8) Or as others ſay, to *Nereus*, who eluded his Enquiry, by aſſuming various Shapes.

ordered him to be diſmiſſed, and ſuffered to return to Hell.

It would be almoſt endleſs to enumerate all the Actions of this celebrated Hero of Antiquity, and therefore we ſhall only touch on the principal. He delivered *Creon*, King of *Thebes*, from an unjuſt Tribute impoſed on him by *Erginus* and the *Myniæ*, for which Service, that Prince gave him his Daughter *Megara*, by whom he had ſeveral Sons; but *Juno* ſtriking him with Frenzy, he ſlew theſe Children, and, on recovering his Senſes, became ſo ſhocked at his Cruelty, that he abſtained from all human Society for ſome Time. In his Return from the Expedition againſt the *Amazons*, *Laomedon*, King of *Troy*, by the Promiſe of ſome fine Horſes, engaged him to deliver his Daughter *Heſione*, expoſed to a vaſt Sea Monſter ſent by *Neptune*; but when he had freed the Princeſs, the deceitful Monarch retracted his Word. Upon this, *Hercules* took the City, killed *Laomedon*, and gave *Heſione* to *Telamon*, who firſt ſcaled the Walls (9). After this, he ſlew *Tmulus* and *Telegonos*, the Sons of *Proceus*, two celebrated Wreſtlers, who put to Death all whom they overcame. He alſo killed *Sarpedon*, Son of *Neptune*, a notorious Pyrate.

During his *African* Expedition, he vanquiſhed *Cycnus*, King of *Theſſaly*, the Son of *Mars* and *Cleobulina*, a ſavage Prince, who had vowed to erect his Father a Temple with the Heads or Skulls of the Strangers he deſtroyed. In *Lybia*, he encountered the famous *Antæus*, the Son of *Earth*, a Giant of immenſe Stature, who forced all whom he met to wreſtle with him, and ſo ſtrangled them. He challenged *Hercules*, who flung him thrice, and thought each Time he had killed him; but on his touching the Ground he renewed his Strength. *Hercules* being apprized of this, held him up in the Air, and ſqueezed him in ſuch a Manner, that he ſoon expired (10). In his Progreſs from *Lybia* to *Egypt*, *Buſi-*

(9) This Princeſs redeemed her Brother *Priamus*, who was afterwards King of *Troy*.

(10) This is finely expreſſed in a double Antique Statue belonging to the Earl of *Portſmouth*, at *Hurſcurne* in *Hampſhire*.

ris,

ris, a cruel Prince, laid an Ambuſcade to ſurprize him, but was himſelf, and his Son *Amphiadamus*, ſacrificed by the Victor on the Altars he had profaned. In *Arabia*, he beheaded *Emathion*, the Son of *Tithonus*, for his Want of Hoſpitality; after which, croſſing Mount *Caucaſus*, he delivered *Prometheus*. In *Calydon*, he wreſtled with *Achelous*, for no leſs a Prize than *Deianira*, Daughter to King *Oeneus*. The Conteſt was long dubious, for his Antagoniſt had the Faculty of aſſuming all Shapes; but as he took that of a Bull, *Hercules* tore off one of his Horns, ſo that he was forced to ſubmit, and to redeem it, by giving the Conqueror the Horn of *Amalthæa*, the Daughter of *Harmodius*; which *Hercules* filled with a Variety of Fruits, and conſecrated to *Jupiter*. Some explain the Fable thus: *Achelous* is a winding River of *Greece*, whoſe Stream was ſo rapid, that it overflowed the Banks, roaring like a Bull. *Hercules* forced it into two Channels; that is, he broke off one of the Horns, and ſo reſtored Plenty to the Country.

This Hero reduced the Iſle of *Coos*, and put to Death *Eurylus*, King of it, with his Sons, on account of their Injuſtice and Cruelty; but the Princeſs *Chalchiope*, his Daughter, he married, by whom he had a Son named *Theſſalus*, who gave his Name to *Theſſaly*. He ſubdued *Pyracmos*, King of *Eubœa*, who had, without a Cauſe, made War on the *Bœotians*. In his Way to the *Heſperides*, he was oppoſed by *Albion* and *Borgia*, two Giants, who put him in great Hazard, his Arrows being ſpent. *Jupiter*, on his Prayer, overwhelmed them with a Shower of Stones, whence the Place was called the Stoney Field. It lies in the *Gallia Narbonenſis*. *Hercules* did great Service in *Gaul*, by deſtroying Robbers, ſuppreſſing Tyrants and Oppreſſors, and other Actions truly worthy the Character of a Hero; after which, it is ſaid, he built the City *Aleſia*, and made it the Capital of the *Celtæ*, or *Gauls*. He alſo opened his Way through the *Alps* into *Italy*, and by the Coaſts of *Liguria* and *Tuſcany*, arrived on the Banks of the *Tyber*, and ſlew the furious Robber *Cacus*, who from his Den on Mount *Aventine*,

ventine, infeſted that Country. Being denied the Rites of Hoſpitality, he killed *Theodamas* the Father of *Hylas*, but took the latter with him, and treated him kindly.

Hercules, however intent on Fame or Glory, was, like other Heroes, but too ſuſceptible of Love. We find an Inſtance of this in *Omphale*, Queen of *Lydia*, who gained ſuch an Aſcendant over him, that he was not aſhamed to aſſume a Female Dreſs, to ſpin amongſt her Women, and ſubmit to be corrected by her according to her Caprice.

His favourite Wife was *Deianira*, before mentioned, and whoſe Jealouſy was the fatal Occaſion of his Death. Travelling with this Princeſs through *Ætolia*, they had Occaſion to paſs a River, ſwelled by the ſudden Rains. *Neſſus*, the Centaur, offered *Hercules* his Service to carry over his Conſort, who accepting it, croſſed over before them. The Monſter, ſeeing the Opportunity favourable, offered Violence to *Deianira*, upon which her Huſband, from the oppoſite Bank, pierced him with one of thoſe dreadful Arrows, which being dipped in the Blood of the *Lernæan Hydra*, gave a Wound incurable by Art. *Neſſus* expiring, gave the Princeſs his Garment, all bloody, as a ſure Remedy to recover her Huſband, if ever he ſhould prove unfaithful. Some Years after, *Hercules* having ſubdued *Oechalia*, fell in Love with *Iole*, a fair Captive, whom he brought to *Eubœa*, where having erected an Altar to ſacrifice to *Jove* for his Victory, he diſpatched *Lycus* to *Deianira*, to carry her the News, and inform her of his Approach. This Princeſs, from the Report of the Meſſenger, ſuſpecting her Huſband's Fidelity, ſent him as a Preſent the Coat of *Neſſus*, which he no ſooner put on, but he fell into a delirious Fever, attended with the moſt excruciating Torments. Unable to ſupport his Pains, he retired to Mount *Oeta*, and erecting a Pile of Wood, to which he ſet Fire, threw himſelf into the Flames, and was conſumed (1). *Lycus*, his unhappy Friend

(1) There is at *Wilton*, the Seat of the Earl of *Pembroke*, amidſt a Multitude of other valuable Curioſities, a ſmall Marble

Friend and Companion, in his Agony, he firſt hurled into the River *Thermopolis*, where he became a Rock; his Arrows he bequeathed to *Philoctetes*, who buried his Remains in the River *Dyra*.

So periſhed this great Hero of Antiquity, the Terror of Oppreſſors, the Friend of Liberty and Mankind, for whoſe Happineſs (as *Tully* obſerves) he braved the greateſt Dangers, and ſurmounted the moſt arduous Toils, going through the whole Earth with no other View than the eſtabliſhing *Peace*, *Juſtice*, *Concord* and *Freedom*. Nothing can be added to heighten a Character ſo glorious as this.

Hercules left ſeveral Children; by *Deianira* he had an only Daughter, called *Macaria*; by *Melita*, who gave her Name to the Iſle of *Malta*, he had *Hylus*, *Afer*, *Lydus*, and *Scythes*, his Sons, who are ſaid to have left their Appellation to *Africa*, *Lydia*, and *Scythia*: Beſides which, he is ſaid to have had fifty Sons by the fifty Daughters of *Theſtius*. However, his Offspring were ſo numerous, that above thirty of his Deſcendants bore his Name, whoſe Actions being all attributed to him, produce the Confuſion we find in his Hiſtory.

Euryſtheus, after his Death, was ſo afraid of theſe *Heraclidæ*, that by his ill Uſage he forced them to fly to *Athens*, and then ſent an Embaſſy to that City to deliver them up, with Menaces of a War in Caſe of Refuſal. *Iolaus*, the Friend of *Hercules*, who was then in the Shades, was ſo concerned for his Maſter's Poſterity, that he got Leave from *Pluto* to return to Earth, and kill the Tyrant, after which he willingly returned to Hell.

Hercules, who was alſo called *Alcides*, was, after his Death, by his Father *Jupiter*, deified, and with great Solemnity married to *Hebe*, his half Siſter, the Goddeſs of Youth. At firſt Sacrifices were only offered to him as a Hero; but *Phæſtius* coming into

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ble Statue of *Lycus*, ſupporting the dying *Hercules*, of inimitable Workmanſhip, in which the Chiſſel appears to be infinitely ſuperior to the Pencil.

Sycionia altered that Method. Both the *Greeks* and *Romans* honour'd him as a God, and erected Temples to him in that Quality. His Victims were Bulls or Lambs, on account of his preſerving the Flocks from *Wolves*, *i. e.* delivering Men from Tyrants and Robbers. He was called alſo *Melius*, from his taking the *Heſperian* Fruit, for which Reaſon Apples were uſed (2) in his Sacrifices. *Mehercule*, or by *Hercules*, was, amongſt the *Romans*, an Oath only uſed by the Men.

Many Perſons were fond of aſſuming this celebrated Name. Hence *Diodorus* reckons up three; *Cicero* Six; others to the Number of Forty-three. But the *Greeks* aſcribed to the *Theban Hercules* the Acts of all the reſt. But the Foundation of all was laid in the *Phœnician* or *Egyptian Hercules*. For the *Egyptians* did not borrow the Name from the *Grecians*; but rather the *Grecians*, eſpecially thoſe who gave it to the Son of *Amphitryon*, from the *Egyptians*; principally, becauſe *Amphitryon* and *Alcmena*, the Parents of the *Grecian Hercules*, were both of *Egyptian* Deſcent (3). The Name too is of *Phœnician* Extraction (4), a Name given to the Diſcoveries of new Countries, and the Planters of Colonies there; who frequently ſignalized themſelves no leſs by civilizing the Inhabitants, and freeing them from the wild Beaſts that infeſted them, than by the Commerce which they eſtabliſhed; which no doubt was the Source of ancient Heroiſm and War (5). And however the *Phœnician* and *Egyptian* Hero of this Name may have been diſtinguiſhed by a Multitude of Authors; I am fully perſuaded, after the moſt diligent Enquiry, that they were indeed one and the ſame Perſon: Of whoſe Hiſtory let us take a ſhort Review.

About the Year of the World 2131, the Perſon diſtinguiſhed by the Name of *Hercules Aſſis* (6), ſuc-

(2) From μηλος, an Apple.
(3) *Herodotus* in *Euterpe*.
(4) *Harokel*, a *Merchant*.
(5) *Banier*'s Mythology, Vol. 4. p. 72.
(6) *Aſſis* the valiant: So that *Hercules Aſſis* is the heroic Merchant.

ceeded

ceeded *Janias*, as King of lower *Egypt*, being the laſt of the *Hycſos*, or Shepherd-Kings from *Canaan*; who had held the Country 259 Years. He continued the War with the Kings of upper *Egypt* 49 Years, and then by Agreement withdrew, with his Subjects, to the Number of 240,000. In his Retreat he is ſaid to have founded firſt the City of *Jeruſalem* (7); and afterwards that of *Tyre*, where he was called *Melcarthus* (8). From *Egypt* he brought the Computation of 365 Days to the Year, and ſettled it in his own Kingdom, where it continued many Ages. In his Voyages he viſited *Africa*, where he conquered *Antæus*, *Italy*, *France*, *Spain*, as far as *Cadiz*, where he ſlew *Geryon*; and proceeded thence even to the *Britiſh* Iſlands, ſettling Colonies and raiſing Pillars wherever he came, as the ſtanding Monuments of himſelf, and of the Patriarchal Religion which he planted: For Pillars placed on Eminencies in circular Order, were the Temples of thoſe early Times, and as yet we find no Footſteps of Idolatry, either in *Egypt* or *Phœnicia*. To his Arrival in theſe Iſlands (and not in *Liguria*) muſt be applied whatever is related of his Encounter with *Albion* and *Bergion*, and of his being aſſiſted, when his Weapons were ſpent, by a Shower of Stones from Heaven. *Albion* is the Name given afterwards to this Country; and by the miraculous Shower of Stones no more is intended, than that the Inhabitants were at laſt reconciled to him on account of the divine Religion which he taught, and the great Number of theſe open Temples of Stones erected by him. He is ſaid to have been attended by *Apher*, the Grandſon of *Abraham*, whoſe Daughter he married, and by whom he had a Son named *Dodorus* (9). To him the *Phœnicians* were indebted for the gainful Trade of *Tin*, which gave

(7) *Manetho* apud *Joſephum*, l. 1. contra *Apion*.

(8) Or King of the City, from *Melek*, King, and *Cartha*, City.

(9) *Joſephus*, from *Polybiſtor* and *Cleodemus*. Idem in Antiq. l. 1. *Skindler's Lexicon*. See *Stukely's Account of Abury and Stonehenge*; and *Cooke's* Enquiry into the Patriarchal Religion

Name to theſe Iſlands (10). He found out alſo the *Purple Dye*, and ſeems to have been the firſt who applied the Loadſtone to the Purpoſes of Navigation, thence called *Lapis Heraclius*. He is ſuppoſed to have been drowned at laſt; and became afterwards one of the firſt Objects of Idolatry amongſt his Countrymen. The Solemnities were performed to him in the Night, as to one, who after all his great Fatigues and Labours, had at length gained a Time and Place of Reſt. *Manetho* calls him *Arcles*.

Hercules is uſually depicted in a ſtanding Attitude, having the Skin of the *Nemæan* Lion thrown over his Shoulders, and leaning on his *Club*, which is his inſeparable Attribute. The Judgment of this Hero, or his Preference of *Virtue* to *Vice*, who both ſollicit him to embrace their Party, makes one of the fineſt Pictures of Antiquity. The Choice he made does no Diſhonour to his Memory.

It may not be amiſs to add the Explanation of the Fable of the *Heſperides*, as given by a late ingenious Author (1), and which ſufficiently ſhews how the moſt important and uſeful Truths, repreſented under the plaineſt Symbols, became diſguiſed or disfigured by Error and Fiction. The *Phænicians* were the firſt Navigators in the World, and their Trade to *Heſperia* and *Spain*, was one of the nobleſt Branches of their Commerce. From hence they brought back exquiſite Wines, rich Ore of Gold and Silver, and that fine Wool to which they gave ſo precious a Purple Dye. From the Coaſt of *Mauritania* they drew the beſt Corn, and by the Way of the Red Sea, they exchanged Iron Ware and Tools of ſmall Value for Ivory, Ebony, and Gold Duſt. But as the Voyage was long, the Adventurers were obliged to aſſociate and get their Cargoes ready in Winter, ſo as to ſet out early in Spring. The publick Sign, expoſed on theſe Occaſions, was a Tree with golden Fruit, to denote the Riches ariſing from this Commerce. The Dragon

(10) *Britannia* is from *Barat-anac*, the *Land* of *Tin*.
(1) *La Pluche*'s Hiſtory of the Heavens, Vol. II. 150.

which

which guarded the Tree, ſignified the Danger and Difficulty of the Voyage. The Capricorn, or ſometimes one Horn placed at the Root, expreſſed the Month or Seaſon; and the three Months of Winter, during which they prepared for the Expedition, were repreſented by three Nymphs, who were ſuppoſed to be Proprietors of the Tree, and had the Name of *Heſperides* (2); which fully ſhewed the Meaning of this emblematical Group, from whence the *Greeks* miſtaking its Deſign and Uſe, compoſed the Romance of the *Heſperian* Gardens.

CHAP. XLIV. *Of* HEBE *and* GANYMEDE.

HEBE, the Goddeſs of *Youth*, was, according to *Homer*, the Daughter of *Jupiter* and *Juno*. But the Generality of Writers relate her Birth thus: *Juno* being invited to an Entertainment by *Apollo*, eat very eagerly ſome wild Lettuces, upon which ſhe conceived, and inſtantly brought forth this Goddeſs. *Jove* was ſo pleaſed with her Beauty, that he made her his Cup-bearer, in the Diſcharge of which Office, ſhe always appeared crowned with Flowers. Unluckily, at a Feſtival of the Gods in *Ethiopia*, *Hebe* being in waiting, ſlipped her Foot, and got ſo indecent a fall, that *Jupiter* was obliged to remove her from her uſual Attendance. To repair this Diſgrace, as well as the Loſs of her Poſt, *Jupiter*, upon *Hercules* being advanced to the Skies, married him to *Hebe*, and their Nuptials were celebrated with all the Pomp becoming a celeſtial Wedding. By this Union ſhe had a Son named *Anicetus*, and a Daughter called *Alexiare*.

Hebe was held in high Veneration amongſt the *Sicyonians*, who erected a Temple to her by the Name of *Dia*. She had another at *Corinth*, which was a

(2) From *Eſper*, the good Share or beſt Lot. See 2 *Samuel*, vi. 19.

Sanctuary for Fugitives; and the *Athenians* conſecrated an Altar in common to her and *Hercules*.

Ganymede, who ſucceeded to her Office, was the Son of *Tros*, King of *Phrygia* or *Troy*, and a Prince of ſuch Wiſdom and perſonal Beauty, that *Jupiter*, by the Advice of the Gods, reſolved to remove him from Earth to the Skies. The Eagle diſpatched on this Commiſſion, found him juſt leaving his Flock of Sheep, to hunt on Mount *Ida*, and ſeizing him in his Talons, brought him unhurt to the Heavens, where he entered on his new Office of filling Nectar to *Jupiter*, though others ſay he was turned into that Conſtellation, or Sign of the *Zodiac*, which goes by the Name of *Aquarius* (3).

The Mythologiſts make *Hebe* ſignify that mild Temperature of the Air, which awakens to Life the Trees, Plants and Flowers, and cloaths the Earth in vegetable Beauty; for which cauſe ſhe is called the Goddeſs of *perpetual Youth*. But when ſhe ſlips or falls, that is, when the Flowers fade, and the autumnal Leaves drop, *Ganymede*, or the Winter, takes her Place.

CHAP. XLV. *Of* CASTOR *and* POLLUX.

WE have already, under the Article of *Jupiter*, mentioned his Amours with *Leda* the Wife of *Tyndarus*, King of *Sparta*, in the Form of a Swan, on which Account he placed that Figure amongſt the Conſtellations. *Leda* brought forth two Eggs, each containing Twins. From that impregnated by *Jupiter* proceeded *Pollux* and *Helena*, both immortal; from the other *Caſtor* and *Clytemneſtra*, who being begot by *Tyndarus*, were both mortal. They went, however, all by the common Name of *Tyndaridæ*, and were born and educated in *Paphnus*, an Iſland belonging to *Lacædemon*, though the *Meſſinians* diſputed this Honour with the *Spartans*. The two Brothers, how-

(3) The Winter being attended with frequent Rains, it is not improbable that *Ganymede* ſhould be the Sign *Aquarius*.

ever

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ever differing in their Nature and Temper (4), had entered into an inviolable Friendſhip, which laſted for Life. *Jove* ſoon after ſent *Mercury* to remove them to *Pellene*, for their further Improvement. As *Jaſon* was then preparing for his Expedition to *Colchis* in ſearch of the Golden Fleece, and the nobleſt Youth of *Greece* crowded to become Adventurers with him, our two Brothers offered their Services, and behaved, during the Voyage, with a Courage worthy of their Birth. Being obliged to water on the Coaſt of *Babrycia*, *Amycus*, Son to *Neptune*, King of that Country, challenged all the *Argonauts* to box with him; *Pollux* accepted the Bravado, and killed him. After their Return from *Colchis*, the two Brothers were very active in clearing the Seas of *Greece* from Pirates. *Theſeus* in the mean Time had ſtolen their Siſter *Helena*, to recover whom, they took *Athens* by Storm, but ſpared all the Inhabitants, except *Æthra* Mother to *Theſeus*, whom they carried away Captive. For this Clemency they obtained the Title of *Dioſcuri* (5); yet Love ſoon plunged them in the ſame Error they had ſought to puniſh in the Perſon of *Theſeus*. *Leucippus* and *Arſinoe* had two beautiful Daughters, called *Phœbe* and *Talayra*. Theſe Virgins were contracted to *Lynceus* and *Ida*, the Sons of *Aphareus*. The two Brothers, without Regard to theſe Engagements, carried them off by Force. Their Lovers flew to their Relief, and met their Raviſhers with their Prize near Mount *Taygetus*. A ſmart Conflict enſued, in which *Caſtor* was killed by *Lynceus*, who in Return fell by the Hands of *Pollux*. This immortal Brother had been wounded by *Ida*, if *Jupiter* had not ſtruck him with his Thunder. *Pollux*, however, was ſo touched with his Loſs, that he earneſtly begged of this Deity to make *Caſtor* immortal; but that Requeſt being impoſſible to grant, he obtained Leave to ſhare his own Im-

(4) This Particular we learn from *Horace*;

Caſtor *gaudet Equis: Ovo prognatus eodem*
Pugnis: Quot capitum vivunt totidem Studiorum
——*millia.* Horat.

(5) The Sons of *Jupiter*.

mortality

mortality with his Brother; ſo that they are ſaid to live and die alternately every Day (6). They were buried in the Country of *Lacedæmon*, and forty Years after their Deceaſe tranſlated to the Skies, where they form a Conſtellation called *Gemini* (one of the Signs of the *Zodiac)* one of which Stars riſes as the other ſets. A Dance of the martial Kind was invented to their Honour, called the *Pyrhic* or Caſtorean Dance.

Caſtor and *Pollux* were eſteemed as Deities propitious to Navigation; the Reaſon was this: When the *Argonauts* weighed from *Sigæum* (7), they were overtaken with a Tempeſt, during which, *Orpheus* offered Vows for the Safety of the Ship; immediately two lambent Flames were diſcovered over the Heads of *Caſtor* and *Pollux*, which Appearance was ſucceeded with ſo great a Calm, as gave the Crew a Notion of their Divinity. In ſucceeding Times theſe Fires often ſeen by the Mariners were always taken as a good or favourable Omen. When one was ſeen alone it was reckoned to forebode ſome Evil, and was called *Helena* (8).

The *Cephalenſes* (or the Inhabitants of *Cephalonia)* placed theſe two Deities amongſt the *Dii Magni*. The Victims offered them were *white Lambs*. The *Romans* paid them particular Honours for their Aſſiſtance in an Engagement with the *Latins*, in which they appeared on their Side, mounted on white Horſes, and turned the Scale of Victory in their Favour. For this a Temple was erected to them in the *Forum*. Amongſt the *Romans*, *Ædepol* was uſed indiſcriminately by both Sexes.

Caſtor and *Pollux* were repreſented as two beautiful Youths, completely armed, and riding on white Horſes, with Stars over their Helmets. Theſe Deities were unknown to the *Egyptians* or *Phœnicians*.

(6) *Virgil* alludes to this;
Si Fratrem Pollux *alterna Morte redemit*
——*Itque reditque viam.* VIRG. Æneid VI.

(7) This Cape lies near *Troy*.

(8) The firſt *Helena* carried off by *Theſeus*.

CHAP.

CHAP. XLVI. *Of* PERSEUS *and* BELLEROPHON.

PERSEUS was the Son of *Jupiter* and *Danae*, whoſe Amour has been already mentioned, and is inimitably deſcribed by *Horace* (9). *Acriſius* her Father, on hearing of his Daughter's Diſgrace, cauſed her and the Infant to be ſhut up in a Cheſt and caſt into the Sea, which threw them on the Iſle of *Seriphus*, governed by King *Polydectes*, whoſe Brother *Dictys* being a Fiſhing took them up, and uſed them kindly. When *Perſeus*, for ſo he was called, was grown up, *Polydectes*, who was enamoured of his Mother, finding he would be an Obſtacle to their Courtſhip, contrived to ſend him on an Exploit, he judged would be fatal to him, this was to bring him the Head of *Meduſa*, one of the *Gorgons*. This Inchantreſs lived near the *Tritonian* Lake, and turned all who beheld her into Stone. *Perſeus* in this Expedition was favoured by the Gods; *Mercury* equipped him with a Sciniter and the Wings from his Heels; *Pallas* lent him a Shield, which reflected Objects like a Mirror; and *Pluto* granted him his Helmet, which gave him the Privilege of being inviſible. In this Manner he flew to *Tarteſſus* in *Spain*, where directed by his Mirror, he cut off *Meduſa*'s Head, and putting it in a Bag lent him by the *Nymphs*, brought it to *Pallas*. From the Blood aroſe the winged Horſe *Pegaſus*, and all Sorts of Serpents. After this the *Hero* paſſed into *Mauritania*, where his Interview with *Atlas* has been already ſpoken of under its proper Article (10).

In his Return to *Greece* (others ſay, at his firſt ſetting out) he viſited *Ethiopia*, and mounted on *Pegaſus*, delivered *Andromeda* Daughter of *Cepheus*, King of that Country, who was expoſed to a Sea Monſter. After his Death, this Princeſs and her Mother *Caſſiope*, or *Caſſiopeia*, were placed amongſt the *celeſtial Conſtellations*.

(9) *Horat.* Lib. III. Ode XVI.
(10) See the Article of *Atlas*.

Perſeus

Perſeus was not only famous for Arms, but Literature, if it be true that he founded an Academy on Mount *Helicon*. Yet he had the Misfortune inadvertently to commit the Crime of Paricide, for being reconciled to his Grandfather *Acriſius*, and playing with him at the *Diſcus* or *Quoits*, a Game he had invented, his Quoit bruiſed the old King in the Foot, which turned to a Mortification, and carried him off. *Perſeus* interred him with great Solemnity, at the Gates of *Argos*. *Perſeus* himſelf was buried in the Way between *Argos* and *Mycenæ*, had divine Honours decreed him, and was placed amongſt the Stars.

Bellerophon the Son of *Glaucus*, King of *Ephyra*, and Grandſon of *Siſiphus*, was born at *Corinth*. Happening accidentally to kill his Brother, he fled to *Prætus*, King of *Argos*, who gave him a hoſpitable Reception; but *Sthenobæa* his Queen, falling enamoured with the beautiful Stranger, whom no Intreaties could prevail on to injure his Benefactor, accuſed him to her Huſband, who unwilling to take violent Meaſures, ſent him into *Lycia*, with Letters to *Jobates*, his Father-in-Law (1), deſiring him to puniſh the Crime. This Prince, at the Receipt of the Order, was celebrating a Feſtival of nine Days, which prevented *Bellerophon*'s Fate. In the mean Time he ſent him to ſubdue the *Solymi* and *Amazons*, which he performed with Succeſs. *Jobates* next employed him to deſtroy the *Chimæra* (2), a very uncommon Monſter. *Minerva*, or as others ſay *Neptune*, compaſſionating his Innocence expoſed to ſuch repeated Dangers, furniſhed him with the Horſe *Pegaſus*, by whoſe Help he came off victorious. *Jobates*, on his Return, convinced of his Truth and Integrity, and charmed with his Virtues, gave him his Daughter *Philonoe*, and aſſociated him in his Throne. *Sthenobæa* hearing how her Malice was diſappointed, put an End to her Liſe. But like other Princes, *Bellerophon* grew fooliſh with too

(1) *King* in his Hiſtory makes *Jobates* his Son-in-Law.

(2) The *Chimæra* was a Monſter with the Fore-part like a Lion, the Middle like a Goat, and the Tail like a Serpent.

much

much Proſperity, and by the Aſſiſtance of *Pegaſus*, reſolved to aſcend the Skies; *Jupiter*, to check his Preſumption, ſtruck him blind in the Flight, and he fell back to the Earth, where he wandered till his Death in Miſery and Contempt. *Pegaſus*, however, made a Shift to get into Heaven, where *Jupiter* placed him amongſt the Conſtellations.

Let us once more try to give ſome Explanation of theſe two Fables. The Subjects of *Cyrus*, who before this Time had been known by the Name of *Cuthæans* and *Elamites*, thenceforward began to be diſtinguiſhed by that of the *Perſians* (3) or Horſemen. For it was he who firſt inured them to Equeſtrian Exerciſes; and even made it ſcandalous for one of them to be ſeen on foot. *Perſes*, or *Perſeus*, then is a Horſeman, one who had learned the Art of Horſemanſhip from the *Phœnicians*, who attended *Cadmus* into *Greece*. The Wings at his Heels, with which he is ſaid to have been ſupplied by *Mercury*, were the Spurs he wore; by the Aſſiſtance of which he made ſuch Speed. The *Pegaſus* was no more than a reined Steed (4). His Rider, *Bellerophon*, is the Captain of the Archers or Lancemen (5). The *Chimæra*, having the Form of a Lion before, or of a *Dragon* behind, and a *Goat* between, is but the innocent Repreſentative of three Captains of the *Solymi* (a Colony of the *Phœnicians* in *Piſidia)*, whoſe Names in the Language of that People, happened to ſignify theſe three Creatures (6). And the very Place in the Country of the *Argives*, where *Bellerophon* mounted his Horſe and ſet forward, the *Greeks* called *Kenthippe* (7). From ſuch trifling Grounds the induſtrious *Greeks*, according to their Cuſtom, wove this wondrous Tale!

(3) *Perſim*, Horſemen.

(4) From *Pega*, a Bridle, and *Sus*, a Horſe.

(5) From *Baal*, a Lord or Captain, and *Harovin*, Archers or Lancemen.

(6) *Ary*, a Lion; *Tſoban*, a Dragon; and *Aizal* or *Urzil*, a Kid.

(7) From κεντέω to ſtimulate or ſpur, and ἵππος an Horſe. See *Bochart's Hierozoicon*, l. 2. c. 6. p. 99.

CHAP.

CHAP. XLVII. *Of* JASON *and the* GOLDEN FLEECE.

THIS ancient *Greek* Hero was the Son of *Æſon*, King of *Theſſaly* and *Alcimede*; and by the Father's Side allied to *Æolus*. *Pelias* his Uncle, who was left his Guardian, ſought to deſtroy him; but he was conveyed by his Father's Friends to a Cave, where *Chiron* inſtructed him in Phyſick; whence he took the Name of *Jaſon* (8). Arriving at Years of Maturity, he returned to his Uncle, who, probably with no favourable Intention to him, firſt inſpired him with the Notion of the *Colchian* Expedition, and agreeably flattered his Ambition with the View of ſo tempting a Prize as the *Golden Fleece*.

Athamas, King of *Thebes*, by his firſt Wife had *Helle* and *Phrixus*. *Ino* his ſecond, fell in Love with *Phrixus* her Son-in-Law, but being rejected in her Advances, ſhe took the Opportunity of a great Famine to indulge her Revenge, by perſuading her Huſband, that the Gods could not be appeaſed till he ſacrificed his Son and Daughter. But as they ſtood at the Altar, *Nephele* their Mother (9), inviſibly carried them off, giving them a *Golden Ram* ſhe had got from *Mercury*, to bear them through the Air. However, in paſſing the Streights, between *Aſia* and *Europe*, *Helle* fell into the Sea, which from thence was called the *Helleſpont*. *Phryxus* continued his Courſe to *Colchis*, where *Æta*, King of the Country, entertained him hoſpitably; after which he offered up his Ram to *Jupiter* (10), and conſecrated the Skin or Hide in the Grove of *Mars*. It was called the *Golden Fleece* from its Colour (1), and guarded by Bulls breathing Fire, and a watchful Dragon that never ſlept, as a Pledge of the utmoſt Importance.

(8) Or Healer, his former Name being *Diomede*.
(9) *Nephele*, in *Greek* ſignifies a Cloud.
(10) Who placed it amongſt the Conſtellations.
(1) Some make the Fleece of a purple Colour, others white.

Jaſon

Jaſon being determined on the Voyage, built a Veſſel at *Colchos* in *Theſſaly*, for the Expedition (2). The Fame of his Deſign ſoon drew the braveſt and moſt diſtinguiſhed Youth of *Greece* to become Adventurers with him, though Authors are not agreed as to the Names or Number of the *Argonauts*, for ſo they were called (3). The firſt Place which *Jaſon* touched at was the Iſle of *Lemnos*, where he continued ſome Time with *Hipſipile* the Queen, who bore him Twins. He next viſited *Phineus* King of *Paphlagonia*, from whom, as he had the Gift of Prophecy, he received ſome Informations of Service to him in his Enterprize. After this, ſafely paſſing the *Cyanean* Rocks (4), he entered the *Euxine*, and landing on the Banks of the *Phaſis*, repared to the Court of King *Æta*, and demanded the *Golden Fleece*. The Monarch granted his Requeſt provided he could overcome the Difficulties, which lay in his Way (5), and which appeared not eaſily ſurmountable. *Jaſon* was more obliged to Love than Valour for his Conqueſt. *Medea* Daughter to *Æta*, by her Enchantments laid the Dragon aſleep, taught him to ſubdue the Bulls, and ſo by Night he carried off the Prize, taking with him the Princes, to whoſe Aid he was chiefly indebted for his Succeſs (6).

Æta enraged at the Trick put upon him, purſued the Fugitives; and it is ſaid, that to elude his Fury, *Medea* tore in Pieces her young Brother *Abſyrtes*, and ſcattered the Limbs in his Way, to ſtop his Pro-

(2) *Arges* a famous Shipwright was the Builder, whence ſhe was called *Argo*.

(3) Some make the Number Forty-nine, others more. The principal were *Ancæus*, *Idmon*, *Orpheus*, *Augias*, *Calais*, *Zethus*, *Caſtor*, *Pollux*; *Tiphys* was their Pilot, and *Lynceus* remarkable for his quick Sight, their *Look-out* in Caſe of Danger. It is ſaid *Hercules* was with them.

(4) *Cyanean* Rocks, called the *Symplegades*; were ſo called becauſe they floated and often cruſhed Ships together. The *Argonauts* eſcaped this Danger by ſending out a Pigeon, and lying by till they ſaw her fly through.

(5) Such as killing the brazen-footed Bulls and the Dragon.

(6) *Ovid*, Lib. VII. 159.

greſs.

greſs (7). After this, *Jaſon* returned ſafely to *Greece*, and ſoon heard that *Pelias* had deſtroyed all his Friends, and made himſelf Maſter of the Kingdom. To revenge this Action, *Medea* ſailed Home before him, and introducing herſelf to the Daughters of *Pelias*, under the Character of a Prieſteſs of *Diana*, ſhewed them ſeveral ſurprizing Inſtances of her magical Power. She propoſed making their Father young again, and to convince them of the poſſibility of it ſhe cut an old Ram in Pieces, and ſeething it in a Cauldron, produced a young Lamb. The Daughters ſerving *Pelias* in the ſame Manner killed him (8), and fled the Country. *Jaſon* having Notice of this, arrived in *Theſſaly*, and took Poſſeſſion of the Kingdom; but afterwards he generouſly reſtored it to *Acaſtus* Son of *Pelias*, who had accompanied him in the *Colchian* Expedition, and with *Medea* went and ſettled at *Corinth*.

Here *Jaſon* finding himſelf cenſured for cohabiting with a Sorcereſs, and a Stranger, quitted her and married *Creuſa* Daughter to *Creon*, King of the Country. *Medea* ſeemingly approved the Match, but meditated a ſevere Revenge. She firſt privately killed the two Children ſhe had by him, and then ſent the Bride a Preſent of a Robe and Gold Crown tinged in *Naptha*, which ſet Fire to her and the whole Palace. The Enchantreſs then aſcending her Car (9) drawn by Dragons, eſcaped through the Air to *Athens*, where ſhe married King *Ægeus*, by whom ſhe had a Son named *Medus*. But attempting to poiſon *Theſeus* his eldeſt Son, and the Deſign being revealed, ſhe with her Son *Medus* fled to *Aſia*, where he left his Name to *Media* (10).

(7) Others ſay that *Æta*, to obſtruct their Return, ſtationed a Fleet at the Mouth of the *Euxine* Seas, and ſo obliged *Jaſon* to come Home by the Weſt of *Europe*.

(8) Some Authors relate the Story differently, and ſay that this Experiment was tried by *Medea* on *Æſon*, *Jaſon*'s Father. See *Ovid* in the Place cited.

(9) Given her by *Phœbus*, or the Sun.

(10) A Region of *Perſia*.

Jaſon

Jaſon had ſeveral Temples erected to him, particularly one at *Athens*, by *Parmenio*, of poliſhed Marble. The Place where he was chiefly worſhipped was at *Abdera* in *Thrace*.

If we ſeek for the real Truth of the *Argonautic* Expedition, we ſhall find it to be this: The Value of the Royal Treaſury at *Colchis* had been greatly extolled; and the Pillage of it was the Thing aimed at by the *Argonautic* Expedition. The Word *Gaza*, in the *Colchian* Language (the ſame, according to *Herodotus*, with the *Egyptian*), ſignifies a *Fleece* as well as a *Treaſure*. This gave Occaſion of the Circumſtance of the *Golden Fleece*. The Word *Sor* is alſo a *Wall* and a *Bull*; *Nacaſh*, *Braſs* and a *Serpent*. So this Treaſure being ſecured by a *double Wall* and *Brazen Doors*, they formed hence the romantic Story of its being a *Golden Fleece* guarded by *two Bulls* and a *Dragon* (1). The Mariner's Compaſs is ſuppoſed (2) to have made Part of this Treaſure (and if ſo, this was of itſelf a Curioſity of infinite Value); whence the Ships of *Phrixus* and *Jaſon*, which carried it, are ſaid to have been oracular and to have given Reſponſes.

CHAP. XLVIII. *Of* THESEUS *and* ACHILLES.

WITH theſe two great Men, we ſhall cloſe the Liſts of the Demi-Gods or Heroes.

Theſeus was Son to *Ægeus*, King of *Athens* and *Æthra*. In his Youth he had an early Paſſion for Glory, and propoſed *Hercules* for his Model. *Sciron*, a notorious Robber, who infeſted the Roads between *Megara* and *Corinth*, was by him thrown down a Precipice, as he was accuſtomed to treat ſuch as fell into his Hands *Procruſtes*, a famous Tyrant of *Attica*, he faſtened to a bended Pine, which being looſed tore him aſunder (3).

(1) *Bochart* in *Phaleg.* l. 4. c. 31. p. 289.

(2) *Stukeley's Stonehenge.*

(3) He was a Tyrant of *Attica*, who ſeized all Strangers, and meaſured them by his Bed; if they were too long for it, he cut them ſhorter; if too ſhort, he ſtretched them till they died.

His

His firſt diſtinguiſhing Adventure, was the Deſtruction of the *Cretan Minotaur*. *Minos*, King of that Iſland, had made War on *Ægeus*, becauſe the *Athenians* had baſely killed his Son, for carrying away the Prize from them. Being victorious, he impoſed this ſevere Condition on the vanquiſhed, that they ſhould annually ſend ſeven of the nobleſt Youths, choſen by Lot, into *Crete*, to be devoured by the *Minotaur* (4). The fourth Year of this Tribute, the Choice fell on *Theſeus*, Son to *Ægeus*, or as others ſay, he intreated to be ſent himſelf. However this be, on the Arrival of *Theſeus* at the Court of *Minos*, *Ariadne* his Daughter fell deeply in Love with him, and gave him a Clue, by which he got out of the Labyrinth. This done he ſailed with his fair Deliverer for the Iſle of *Naxos*, where he ungratefully left her (5), and where *Bacchus* found her and took her for his Miſtreſs.

The Return of *Theſeus*, through his own Neglect, became fatal to his Father. The good King at his Departure had charged him, as he ſailed out with black Sails, to return with the ſame in caſe he miſcarried, otherwiſe to change them to White. Impatiently he every Day went to the Top of a Rock that overlooked the Ocean, to ſee what Ships appeared in View. At laſt his Son's Veſſel is diſcovered, but with the ſable Omens he dreaded; ſo that through Deſpair he threw himſelf into the Sea, which ſtill retains his Name (6). The *Athenians* decreed *Ægeus* divine Honours, and ſacrificed to him as a Marine Deity, the adopted Son of *Neptune*.

Theſeus performed after this ſeveral conſiderable Actions; he killed the *Minotaur*; he overcame the *Centaurs*; he ſubdued the *Thebans*, and defeated the

(4) *Paſiphae*, Wife to *Minos* King of *Crete*, and Daughter of the Sun, inſtigated by *Venus*, conceived a brutal Paſſion for a Bull. To gratify her, *Dædalus* contrived an artificial Cow, in which placing her, ſhe had her Deſire. The Fruit of this Beſtial Amour was the *Minotaur*, who was kept in a Labyrinth made by the ſame *Dædalus*, and fed with human Fleſh.

(5) For this Story ſee the Article of *Bacchus*.

(6) The *Ægean* Sea.

Amazons. He aſſiſted his Friend *Pirithous*, in his Enterprize to the infernal World, to carry off *Proſerpine*; but in this Expedition he failed, being impriſoned and fettered by *Pluto*, till releaſed by *Hercules*. No doubt was the Story of *Theſeus* diveſted of the Marvellous, it would make a conſiderable Figure (7).

Theſeus had ſeveral Wives; his firſt was *Helena* Daughter of *Tyndarus*, whom he carried off; the ſecond *Hippolita*, Queen of the *Amazons*, given him by *Hercules*; the laſt was *Phædra*, Siſter to *Ariadne*, whoſe Lewdneſs ſufficiently puniſhed him for his Infidelity to her Siſter. This Princeſs felt an inceſtuous Flame for her Son-in-Law *Hippolitus* (8), a Youth of uncommon Virtue and Chaſtity. On his repulſing her Solicitations, her Love turned to Hatred, and ſhe accuſed him to his Father for an Attempt to raviſh her. *Theſeus* now grown old and uxorious, too eaſily gave Ear to the Accuſation. The Prince informed of his Danger fled in his Chariot; but his Horſes being frighted by the *Phocæ*, or Sea-Calves, threw him out of his Seat, and his Feet being entangled, he was dragged through the Woods and torn in Pieces (9). *Phædra*, tormented with Remorſe, laid violent Hands on herſelf; and ſoon after, *Theſeus* being exiled from *Athens*, ended an illuſtrious Life in Obſcurity.

To explain the Story of the *Minotaur*: It is ſaid, that *Paſiphae* fell in Love with a young Nobleman of the Court, named *Taurus*: That *Dædalus* lent his Houſe for the better carrying on of their Intrigue, during a long Illneſs of *Minos*; and that the Queen in due Time was delivered of two Children, one of which reſembled *Minos*, the other *Taurus*; whence the *Minotaur*: And the *Athenians* have aggravated the Story, from their extreme Prejudice to *Minos*.

(7) He firſt walled *Athens*, and inſtituted Laws; together with that Democratic Form of Government which laſted till the Time of *Piſiſtratus*.

(8) Son of *Hippolita*, Queen of the *Amazons*.

(9) Some ſay *Æſculapius* reſtored him to Life, and that he came into *Italy*, where he changed his Name to *Virbius*, *i. e. twice a Man*.

But

But what became of the *Athenian* Youth, the Tax of whom was three Times paid? The *Cretan* King had inſtituted Funeral Games in Honour of *Androgeos*, wherein thoſe unhappy Slaves were aſſigned as the Prize of the Conqueror. The firſt who bore away all the Prizes was *Taurus*, of an inſolent and tyrannical Diſpoſition, and particularly ſevere to the *Athenians* delivered up to him; which contributed not a little to the Fable. Theſe Wretches grew old in Servitude, and were obliged to earn their living in the moſt painful Drudgery under *Taurus*, the Subject of *Minos*; and may therefore with ſome Propriety be ſaid to be devoured by him. But it is certain they neither fought at thoſe Games, nor were deſtroyed by the Cruelty of a Monſter which never exiſted (10).

Of the ſame Stamp is the Tale of the *Centaurs*. The *Theſſalians* pretty early diſtinguiſhed themſelves from the reſt of *Greece*, who fought only on Foot or in Chariots, by their Application to Horſemanſhip. To acquire the more Agility in this Exerciſe, they were wont to fight with Bulls, which they pierced with Darts or Javelins; whence they obtained the Name of *Centaurs* (1) and *Hippocentaurs* (2). As theſe Horſemen became formidable by their Depredations, the Equivocation, which appeared in the Name, made them to be accounted Monſters, compounded of two Natures. The Poets catched at this Idea, which gave the Story the Air of the Marvellous: And they who made Oranges to paſs for *Golden Apples*, Shepherdeſſes for *Nymphs*, Shepherds in Diſguiſe for *Satyrs*, and Ships with Sails for *winged Dragons*, would make no Difficulty in calling Horſemen *Centaurs* (3).

Achilles was the Offspring of a Goddeſs, *Thetis* bore him to *Peleus* (4), and was ſo fond him, that ſhe took herſelf the Charge of his Education. By Day

(10) Abbe *Banier*'s Mythology, Vol. 3. p. 500.
(1) From Κεντέω to *prick* or *lance*, and Ταυρος, a *Bull*.
(2) From Ἱππος an Horſe.
(3) See the Abbe *Banier*'s Mythology, Vol. 3. p. 536.
(4) King of *Theſſaly*.

ſhe

ſhe fed him with *Ambroſia*, and by Night ſhe covered him with celeſtial Fire to render him immortal (5). She alſo dipped him in the Waters of *Styx*, by which his whole Body became invulnerable, except that Part of his Heel by which ſhe held him. She afterwards intruſted him to the Care of the Centaur *Chiron* (the Maſter of ſo many Heroes) who fed him with Honey and the Marrow of Lions and wild Boars, to give him that Strength and Force neceſſary for martial Toil.

When the *Greeks* undertook the Siege of *Troy*, *Chalcas* the Prieſt of *Apollo*, foretold the City could never be taken, unleſs *Achilles* was preſent. *Thetis* his Mother, who knew what would be his Fate if he went there, had concealed him in Female Diſguiſe in the Palace of *Lycomedes*, King of the Iſle of *Scyros*. *Ulyſſes*, who had engaged to bring him to the *Greek* Camp, having diſcovered the Place of his Retreat, uſed the following Artifice: Under the Appearance of a Merchant, he is introduced to the Daughters of *Lycomedes*, and while they were ſtudiouſly intent on viewing his Toys, *Achilles* employed himſelf in examining an Helmet and ſome other Armour, which the cunning Politician had purpoſely thrown in his Way. Thus was *Achilles* prevailed on to go to *Troy*, after *Thetis* had furniſhed him with a Suit of impenetrable Armour made by *Vulcan* (6). His Actions before *Troy*, as well as his Character, are ſo finely deſcribed by *Homer*, that it would be doing them Injuſtice to repeat them here. It is ſufficient to ſay he could not eſcape his Fate, being treacherouſly killed by *Paris* (7), who with an Arrow wounded him in the only Part that was vulnerable. The *Greeks* after the Cap-

(5) See the Story of *Triptolemus*, under the Article of *Ceres*. Upon *Peleus* diſcovering this, *Thetis* parted from him.

(6) The Deſcription of his Shield in *Homer* is one of that Poet's Maſter-Pieces.

(7) The Caſe was thus; *Achilles* enamoured with *Polyxena*, deſired her of *Priam*, who conſented to the Match. The Nuptials were to be ſolemnized in the Temple of *Apollo*, where *Paris* had privately concealed himſelf, and took the Opportunity to kill *Achilles*.

ture

ture of *Troy*, endeavoured to appeaſe his Manes, by ſacrificing *Polyxena*. The Oracle at *Dodona* decreed him divine Honours, and ordered annual Victims to be offered at his Tomb. In purſuance of this the *Theſſalians* brought thither yearly two *Bulls*, one Black, the other White, crowned with Wreaths of Flowers, and Water from the River *Specchius*.

CHAP. XLIX. *Of* CADMUS, EUROPA, AMPHION, *and* ARION.

AGENOR, King of *Phœnicia*, by the Nymph *Melia*, had a Daughter called *Europa*, one of the moſt beautiful Princeſſes of her Age. She could hardly then be ſuppoſed to eſcape the Notice of *Jupiter*, whoſe Gallantries extended to all Parts of the World. To ſeduce her, he aſſumed the Form of a white Bull, and appeared in the Meadows where ſhe was walking with her Attendants. Pleaſed with the Beauty and Gentleneſs of the Animal, ſhe ventured on his Back, and immediately the God triumphant, bore her off to *Crete* (8), where laying aſide his Diſguiſe, he made the Bull a Conſtellation in the *Zodiac*, and to honour his new Miſtreſs gave her Name to the fourth Part of the World.

In the mean Time *Agenor*, diſconſolate for his Daughter's Loſs, ſent his Sons *Cadmus* and *Thaſus* with different Fleets in Search of her (9). *Thaſus* ſettled in an Iſland of the *Ægean* Sea, to which he gave his Name (10). *Cadmus* enquiring of the *Delphic* Oracle for a Settlement, was anſwered, That he ſhould follow the Direction of a Cow, and build a City where ſhe laid down. Arriving amongſt the *Phocenſes*, here one of *Pelagon*'s Cows met him, and conducted him through *Bœotia*, to the Place where

(8) *Ovid*, Lib. II. 835.

(9) With an Injunction not to return without her under Pain of Baniſhment.

(10) It was before called *Plate*.

Thebes

p. 171.

p. 168.

p. 173.

p. 172.

Thebes was afterwards built. As he was about to ſacrifice his Guide to *Pallas*, he ſent two of his Company to the Fountain *Dirce* for Water, who were killed by a Dragon. *Cadmus* ſoon revenged their Death by ſlaying the Monſter; but ſowing his Teeth, according to *Pallas*'s Advice, there ſprung up a Number of Men armed, who aſſaulted him to revenge their Father's Death. It ſeems the Goddeſs of Wiſdom had only a Mind to frighten him; for on his caſting a Stone amongſt them, theſe Upſtart Warriors turned their Weapons on each other with ſuch Animoſity that only five ſurvived the Combat, who proved very uſeful to *Cadmus* in founding his new City. After this, to recompenſe his Toils, the Gods gave *Cadmus*, *Harmonia*, or *Hermione*, the Daughter of *Mars* and *Venus*, and honoured his Nuptials with peculiar Preſents and Marks of Favour. But their Poſterity proving unfortunate, they quitted *Thebes* to *Pentheus*, and went to govern the *Eclellenſes*, where in an advanced Age, they were turned to Serpents (1), or as others ſay, ſent to the *Elyſian Fields* in a Chariot drawn by Serpents. The *Sidonians* decreed divine Honours to *Europa*, and coined Money in Memory of her, with the Figure of a Woman croſſing the Sea on a Bull.

The *Greeks* were indebted to *Cadmus* for the Invention of Braſs, and the firſt Uſe of Arms. In the *Phœnician* Tongue, the *two Words*, which the *Greeks* tranſlated *Serpent's Teeth*, ſignified as well *Spears* of *Braſs* (2). The Ambiguity of *another Word* helped on the Fable (3), which from the Difference of Pronunciation ſignified either the Number *Five*, or *One ready for Action:* And ſo the ſame Sentence which, with the *Phœnicians*, intended only that *he commanded a diſciplined Body of Men armed with Spears of Braſs*, was rendered by theſe Miracle-Mongers, *He made an Army of Five Men out of the Teeth of a Serpent* (4).

(1) *Ovid*, Lib. IV. 562.
(2) *Shent Nacaſh.*
(3) *Chemeſh.*
(4) *Bochart* de Coloniis Phœnicum, cap. 19.

Cadmus being an *Hivite*, a Name of near Affinity with that of a Serpent, gave further Occaſion to that Part of it, which ſays that his Men ſprung from a Serpent, and that himſelf and his Wife were changed into this Animal. Thus induſtrious were the *Greeks* to involve the moſt ſimple Facts in the moſt myſterious Confuſion.

The *Phœnicians* with *Cadmus*, expelled their Country by *Joſhua*, firſt introduced amongſt the *Greeks* the Practice of conſecrating Statues to the Gods; and the Uſe of Letters; thence called *Phœnician* or *Cadmæan* Letters. For the *Greek* Characters are manifeſtly taken from the *Samaritan* or *Phœnician* Alphabet. *Cadmus* and *Og*, or *Ogyges*, are the ſame: Whence any Thing very ancient was termed *Ogygian* by the *Thebans*. The *Gephyræi*, ſettled at *Athens*, were *Phœnicians* that came with him, and preſerved the Memory of him by the Name of *Ogyges*; as from his Name *Cadmus*, or *Cadem* (5), was their famous Place of Learning, and thence every other, named *Academia* (6).

Amphion, the Son of *Jupiter* and *Antiope*, was inſtructed in the Lyre by *Mercury*, and became ſo great a Proficient, that he is reported to have raiſed the Walls of *Thebes* by the Power of his Harmony. He married *Niobe*, whoſe Inſult to *Diana* occaſioned the Loſs of their Children. The unhappy Father, in Deſpair, attempted to deſtroy the Temple of *Apollo*, but was puniſhed with the Loſs of Sight and Skill, and thrown into the infernal Regions.

Arion was a Native of *Methymna*, and both a ſkilful Muſician and a good *Dithyrambic* Poet. He lived in the Time of *Periander*, King of *Corinth*. After paſſing ſome Time in *Italy* and *Sicily*, and acquiring an eaſy Fortune by his Profeſſion, he ſailed from *Tarentum* in a *Corinthian* Veſſel homeward-bound When they were got to Sea, the avaricious Crew agreed to

(5) Signifying *the Eaſt*. He was ſo called becauſe he came thence.

(6) *Stillingfleet*'s Origines ſacræ.

throw

throw *Arion* over-board, in Order to ſhare his Money. Having in vain uſed all his Eloquence to ſoften them, he played a farewel Air (called *Lex Orthia)* and crowned with a Garland, with his Harp in his Hand, plunged into the Sea, where a Dolphin, charmed with his Melody, received him and bore him ſafe to *Tænarus* near *Corinth* Having informed *Periander* of his Story, the King was incredulous, till the Ship arrived, when the Mariners being ſeized and confronted with *Arion*, owned the Fact, and ſuffered the Puniſhment due to their Perfidy. For this Action the Dolphin was made a Conſtellation.

CHAP. L. *Of* ÆOLUS *and* BOREAS.

IN the Multiplication of fabulous Deities, the Ancients not only aſſigned each Element, and Part of Nature its tutelar God, but even idolized the Paſſions. No Wonder then if we ſee a God or Chief of the Winds too, controuling all the reſt. This Province was naturally aſſigned to that which was the moſt violent and uncontroulable itſelf. For this imaginary Deity they borrowed a Name from the *Phœnicians*, and called him *Æolus* (7) the Son of *Jupiter*, by *Acaſta* or *Sigeſia* the Daughter of *Hippotus*. He reigned in the *Liparæan* Iſles near *Sicily*, from whence perhaps the Fable took its Original (8); but his Reſidence was at *Strongyle*, now called *Strombolo* (9). Here he held theſe unruly Powers enchained in a vaſt Cave, to prevent their committing the like Devaſtation they had been guilty of before they were put under his Direction (10).

(7) From *Aol* for *Alol*, a *Storm*, *Whirlwind* or *Tempeſt*.

(8) Theſe Iſlands being greatly ſubject to Winds and Storms.

(9) Famous for its *Vulcano*, though ſome place his Reſidence at *Reggio* in *Calabria*.

(10) They had diſjoined *Italy* from *Sicily*, and by diſuniting *Europe* from *Africa*, opened a Paſſage for the Ocean to form the *Mediterranean* Sea.

According to ſome Authors, the *Æolian* or *Liparæan* Iſles were uninhabited, till *Liparus* the Son of *Auſonis* ſettled a Colony here, and gave one of them his Name. *Æolus* the Son of *Hippotus*, who married his Daughter, peopled the reſt, and ſucceeded him in the Throne. He ruled his Subjects with Equity and Mildneſs, was an hoſpitable good Prince, and being ſkilled in Aſtronomy, by Means of the Reflux of the Tides, which is remarkable near thoſe Iſlands, as well as by obſerving the Nature of the *Volcanos* with which they abound, he was able to foretell the Winds that ſhould blow from ſuch a Quarter (1).

We are indebted to *Virgil* for a fine poetical Deſcription of this God, when *Juno* viſits his Cave to deſire his Aſſiſtance to deſtroy *Æneas* in his Voyage to *Italy*.

Boreas was of uncertain Parentage; but his uſual Reſidence was in *Thrace* (2). When *Xerxes*, King of *Perſia*, croſſed the *Helleſpont* with his numerous *Armada*, to invade *Greece*, the *Athenians* invoked his Aſſiſtance, and he ſcattered and deſtroyed the greateſt Part of their Fleet. This Deity, notwithſtanding his Rage, was not inflexible to Love. He debauched *Chloris* the Daughter of *Arcturus*, by whom he had *Hyrpace*, and carried her to Mount *Niphates*, (called the Bed of *Boreas*) but ſince known by the Name of *Caucaſus*: But his favourite Miſtreſs was *Orithya* the Daughter of *Erictheus*, King of *Athens*. By this Princeſs he had two Sons, *Zetes* and *Calais*, who attended *Jaſon* in the *Colchic* Expedition, delivered *Phineus* from the *Harpies* (3); and were afterwards killed by *Hercules*: As alſo four Daughters, *Upis*, *Laxo*, *Hecaerge*, and *Cleopatra*. Perhaps the *North Wind*, or *Boreas* alone, was deified, becauſe, of the regular Winds, it is the moſt tempeſtuous and raging that blows.

(1) It is ſaid that before a ſoutherly Wind blows, *Lipara* is covered with a thick Cloud, but when it changes to the North the Volcano emits clear Flames with a remarkable Noiſe.

(2) Probably becauſe this Country is much ſubject to cold Northerly Winds.

(3) Some ſay out of *Envy* for their Swiftneſs; others, becauſe their Father had by a Tempeſt deſtroyed the Iſle of *Cos*.

CHAP.

CHAP. LI. *Of* MOMUS *and* MORPHEUS.

MOMUS was the God of Pleaſantry and Wit, or rather the Jeſter of the celeſtial Aſſembly; for like other great Monarchs, it was but reaſonable that *Jupiter* ſhould have his Fool. We have an Inſtance of his ſarcaſtic Humour in the Conteſt between *Neptune*, *Minerva*, and *Vulcan*, for Skill. The Firſt had made a *Bull*; the Second a *Houſe*; and the Third a *Man*; *Momus* found Fault with them all: He diſliked the *Bull*, becauſe his Horns were not placed before his Eyes, that he might give a ſurer Blow; he condemned *Minerva's Houſe*, becauſe it was immoveable, and ſo could not be taken away if placed in a bad Neighbourhood. With regard to *Vulcan's Man*, he ſaid he ought to have a Window in his Breaſt. *Heſiod* makes *Momus* (4) the Son of *Somnus* and *Nox*.

Morpheus (5) was the God of Dreams, and the Son of *Somnus*, whom *Ovid* calls the moſt placid of all the Deities. Mr. *Addiſon* obſerves that he is ſtill repreſented by the antient Statuaries under the Figure of a Boy aſleep, with a Bundle of Poppy in his Hand: And black Marble, from the Relation which it bears to Night, has with great Propriety been made uſe of.

CHAP. LII. *Of* ORION.

THE Original, or Birth of *Orion*, borders a little on the Marvellous. *Hyricus*, a Citizen of *Tanagra*, in *Bœotia*, was ſo hoſpitable to Strangers, that *Jupiter*, *Neptune*, and *Mercury* were reſolved, under the Character of benighted Travellers, to know the Truth. Their Entertainment was ſo agreeable, that diſcovering their Quality, they offered the old

(4) From Μωμος, cavilling or finding Fault.
(5) From Μορφη, a Form or Viſion.

Man whatever he ſhould aſk; his Requeſt was a Son (6). The Gods to gratify his Wiſh called for an Ox Hide, in which having depoſited their Urine, they bid him keep it under Ground for ten Months, at the Expiration of which Time, he found it produced a Boy, who was at firſt called *Urion*, to expreſs his Origin; but after, for Decency's Sake, his Name was changed to *Orion*.

He was a remarkable Hunter, and kept a fleet Pack of Hounds. *Neptune* gave him the Power of walking on the Surface of the Waters, with the ſame Speed that *Iphiclus* did (7) over the Ears of Corn. This Faculty ſeemed needleſs, if it be true that *Orion* was ſo tall, that the deepeſt Seas could not cover his Shoulders. As a Proof of this, he croſſed from the Continent of *Greece* to the Iſle of *Chios*, where, attempting to vitiate *Ærope*, the Wife of King *Oenopion*, that Monarch deprived him of his Sight (8). From *Chios* he proceeded and found his Way to *Leſbos*, where *Vulcan* received him kindly, and gave him a Guide to the Palace of the Sun, who reſtored him to Sight. He then made War on *Oenopion*, who concealed himſelf under Ground to eſcape his Vengeance; ſo that fruſtrated of his Deſign he went to *Crete*, where he purſued his favourite Exerciſe of Hunting. But having by ſome Means offended *Diana* (9), that Goddeſs put him to Death (10); but afterwards relenting, prevailed on *Jupiter* to raiſe him to the Skies, where he forms a Conſtellation (1) remarkable for predicting Rain and tempeſtuous Weather.

(6) His Wife having left him childleſs, whom on her Death-Bed, he promiſed never to marry again.

(7) Brother to *Hercules*. See the Article of that God.

(8) His Purſuit of the *Pleiades* has been mentioned under the Article of *Atlas*.

(9) Either for attempting her Chaſtity, or for boaſting his ſuperior Skill in the Chace; others ſay, for endeavouring to debauch *Opis*, one of her Nymphs.

(10) Either by her Arrows, or as others ſay, raiſing a Scorpion, which gave him a mortal Wound

(1) *Virgil* calls it *Nimboſus Orion*, on account of the Showers which attend his Riſing. Æneid I. 535. Lib. IV. 52.

CHAP.

CHAP. LIII. *Of the Marine Deities,* OCEANUS, NEREUS, TRITON, INO, PALEMON, *and* GLAUCUS.

AS the antient *Theogony* took Care to people the Heavens and Air with Deities, ſo the Sea naturally came in for its Share, nor was it juſt to leave the extended Realms of Water without Protection and *Guardianſhip*. *Neptune*, though Monarch of the Deeps, could not be preſent every where, and it was proper to aſſign him Deputies, who might relieve him of ſome Part of the Weight of Government.

Nereus, Son to *Oceanus*, ſettled himſelf in the *Ægean* Sea, and was regarded as a Prophet. He had the Faculty of aſſuming what Form he pleaſed. By his Wife *Doris* he had fifty Nymphs, called *Nereids* (2), who conſtantly attended on *Neptune*, and when he went abroad ſurrounded his Chariot.

Triton was the Son of *Neptune* and *Amphitrite* (3), and was his Father's Herald. He ſometimes delighted in Miſchief, for he carried off the Cattle from the *Tanagrian* Fields, and deſtroyed the ſmall coaſting Veſſels; ſo that to appeaſe his Reſentment, thoſe People offered him Libations of new Wine. Of this he drank ſo freely that he fell aſleep, and tumbling from an Eminence, one of the Natives cut off his Head. He left a Daughter called *Triſtia*, by whom *Mars* had a Son named *Menalippus*.

This God is repreſented of a human Form, from the Waiſt upwards, with blue Eyes, a large Mouth, and Hair matted like wild Parſley. His Shoulders were covered with a Purple Skin, variegated with ſmall Scales, his Feet reſembling the fore Feet of a Horſe, and his lower Parts turned like a Dolphin with a forked Tail. Sometimes he is drawn in a Car with

(2) By which are meant the Rivers which empty themſelves in the *Ocean*.

(3) Some ſay of *Neptune* and *Cælena*, others of *Nereus* or *Oceanus*.

Horſes of a Sky Colour. His Trumpet is a large Conch, or Sea Shell. *Ovid* (4) has given two very beautiful Deſcriptions of him. There were were indeed many *Tritons*, who compoſed the numerous Equipage of *Neptune*, and were reckoned as Deities propitious to Navigation.

Ino was the Daughter of *Cadmus* and *Harmonia*, and married to *Athamas* King of *Thebes*. This Prince having the Misfortune to loſe his Senſes, killed his Son *Learchus* in one of his mad Fits, upon which his Queen to ſave *Melicertes*, her remaining Boy, leaped with him from the Rock *Molyris* into the Sea. *Neptune* received them with open Arms, and gave them a Place amongſt the marine Gods, only changing their Names, *Ino* being called *Leucothea*, and *Melicertes*, *Palæmon* (5); for this we are indebted to the fertile Invention of the *Greeks*, *Melicertes* being no other than the *Melcarthus* or *Hercules* of *Tyre*, who, from having been drowned in it, was called a *God of the Sea*, and from his many Voyages, the *Guardian of Harbours*.

Glaucus was a Fiſherman, whoſe Deification happened in an odd Manner. His Parentage and Country (6) are variouſly reported; but he was an excellent Swimmer, and a ſkilful Fiſherman. Having one Day taken a large Draught in his Nets, he obſerved with Surprize, that the Fiſhes on taſting a certain Herb jumped into the Sea again. Upon trying the Experiment himſelf, he followed them, and became a Sea God Some aſcribe to *Glaucus* the Gift of Prophecy. *Ovid* has not forgot his Transformation amongſt his *Metamorphoſes* (7). *Virgil* has given an elegant Liſt of theſe Deities in his fifth *Æneid* (8).

(4) *Ovid Met.* Lib. I.

(5) The *Romans* called him *Portunus*; and painted him with a Key in his Hand, to denote him the Guardian of Harbours. To *Ino* they gave the Name of *Matuta*, being reputed the Goddeſs that *uſhers in the Morning*.

(6) Some make him the Son of *Mercury*, others of *Neptune*, others of *Anthadon*; on account of his Skill in Swimming he was called *Pontius*.

(7) *Ovid*, Lib. XIII. 899.

(8) *Æneid*, Lib. V. 822.

CHAP.

CHAP. LIV. *Of* PROTEUS *and* PHORCYS, *with the* GRÆÆ *and* GORGONS, SCYLLA and CHARYBDIS.

PROTEUS, the Son of *Neptune*, by the Nymph *Phœnice*, was by his Father appointed Keeper of the *Phocæ*, or Sea Calves. His Reſidence was at *Alexandria*, in *Egypt*, from whence in a Journey he made to *Phlegra* (9), he married the Nymph *Torone*, who bore him *Tmolus* and *Telegonus*, both killed by *Hercules* for their Cruelty to Strangers. Their Father *Proteus*, who left them on account of their inhoſpitable Temper, it is ſaid, was not much concerned at their Death. By *Torone* he had alſo three Daughters, *Cabera*, *Retia*, and *Idothea*. *Proteus* had the Art of aſſuming all Forms (10); as alſo the Gift of Prophecy or Divination; *Orpheus* calls him the *Univerſal Principle of Nature*.

Hiſtorians make *Proteus* King of *Carpathus* (1); who, on account of his great Character for Wiſdom, and Equity, was choſen King of *Egypt*, and deified after his Death. According to *Herodotus*, *Paris* and *Helena* in their Flight from *Sparta*, were received at his Court, where *Helen* continued all the Time of the *Trojan* Siege, after which he reſtored her honourably to *Menelaus*.

Proteus is uſually repreſented in a Chariot drawn by Horſes, in the Form of *Tritons*.

His half Brother *Phorcys* or *Phorcus*, was the Son of *Neptune*, by the Nymph *Theſea* (2). He married his Siſter *Ceto*, by whom he had the *Phorcydes* and *Gorgons*, *Thooſa* (3) and *Scylla*. He was vanquiſhed by *Atlas*, who threw him into the Sea, where his Father raiſed him to the Rank of a Sea God.

(9) A Town in *Campania*.

(10) See *Ovid* Lib VIII. 730.

(1) An Iſland in the *Ægean* Sea, between *Rhodes* and *Crete*, now called *Scarpanto*.

(2) Others call him the Son of *Pontus* and *Terra*.

(3) By whom *Neptune* had the Cyclops *Polyphemus*.

The *Gorgons* were in all four Siſters, of whom *Meduſa* was the Chief. They had Hair like Snakes, Tuſks like wild Boars, brazen Hands, and golden Wings. On the Death of their Siſter, they purſued *Perſeus*, who ſaved himſelf by putting on the Helmet lent him by *Pluto*, and which rendered him inviſible.

The *Grææ* were their Siſters, and are repreſented as three old Women, who lived in *Scythia*, and had but one Eye and Tooth in common amongſt them, which they uſed as they had Occaſion, and afterwards laid it up in a Coffer. For the Preſervation of this valuable Legend we are indebted to *Palæphatus*.

Scylla (4), another Daughter of *Phorcys*, by her Familiarity with *Glaucus*, excited the Jealouſy of *Circe*, Daughter of the *Sun*, who by magick Spells, or Poiſon, ſo infected the Fountain in which ſhe bathed, that ſhe became a Monſter (5), upon which, through Deſpair at the Loſs of her Beauty, ſhe threw herſelf into the Sea, and was changed into a Rock (6), which became infamous for the Multitude of Shipwrecks it occaſioned. Thoſe who would ſee a beautiful Deſcription of *Scylla* will find it in *Virgil* (7).

Care muſt be taken not to confound this *Scylla* with another of the ſame Name, and Daughter of *Niſus*, King of *Megara*. *Minos* had beſieged this Monarch in his Capital, but the Oracle had pronounced *Nyſus* invincible, while he preſerved a Purple Lock of Hair which grew on his Head. *Scylla*, who was ſecretly in Love with *Minos*, betrayed both her Father and

(4) Some make her the Daughter of *Phoronis* and *Hecate*, and ſay that her Misfortune was owing to the Jealouſy of *Amphitrite*, for her cohabiting with *Neptune*.

(5) Authors diſagree as to her Form; ſome ſay ſhe retained her Beauty from the Neck downwards, but had ſix Dogs Heads; others maintain, that her upper Parts continued entire, but that ſhe had below, the Body of a Wolf, and the Tail of a Serpent.

(6) It lies between *Sicily* and *Italy*, and the Noiſe of the Waves beating on it, gave Riſe to the Fable of the Barking of Dogs and Howling of Wolves, aſcribed to the Monſter.

(7) *Virgil* makes her changed to a Rock, which confounds her with the other *Scylla*. Æneid, Lib. III. 424.

Country

Country into his Hands, by cutting off the Lock; but the Conqueror deteſting her Treachery, baniſhed her his Sight. Unable to bear the Treatment ſhe ſo juſtly merited, ſhe caſt herſelf into the Sea, and was changed into a Lark (8). Her Father, transformed into an Hawk ſtill purſues her for her Ingratitude and Perfidy.

Charybdis was a Female Robber, who it is ſaid ſtole *Hercules*'s Oxen, and was by *Jupiter*, on that Account, changed into a Whirlpool (9), which is very dangerous to Sailors, and lying oppoſite to the Rock *Scylla*, occaſioned the Proverb, of running out of one Danger to avoid another (10).

CHAP. LV. *Of* PAN *and* FAUNUS. *Of the* NYMPHS *and the Goddeſſes*, FERONIA *and* PALES.

IT is now Time to reviſit the Earth again, and ſee the numerous Train of the inferior Deities, appropriated to the Foreſts, Woods, and thoſe Receſſes of Nature whoſe Proſpect fills the Imagination with a Kind of religious Awe or Dread

Pan the principal of theſe, is ſaid to be the Son of *Mercury* and *Penelope* (1) the Wife of *Ulyſſes*, whom, while ſhe kept her Father's Flocks on Mount *Taygetus*, he deflowered in the Form of a white Goat. As ſoon as born, his Father carried him in a Goat Skin to Heaven, where he charmed all the Gods with his Pipe; ſo that they aſſociated him with *Mercury* in the Poſt of their Meſſenger. After this he was educated on Mount *Mænalus*, in *Arcadia*, by *Sinoe* and the other Nymphs, who, attracted by his Muſic, followed him as their Conductor.

Pan, though devoted to the Pleaſures of a rural

(8) *Ovid*, Lib. VIII. 142.

(9) An Eddy, or Whirlpool, on the Coaſt of *Sicily*, as you enter the Fare of *Meſſina*. See *Virgil*, Æneid III. 420.

(10) *Incidit in* Scyllam *qui vult vitare Charybdim.*

(1) Some ſay of *Penelope* and all her Lovers, whence he was called Pan.

Life,

Life, diſtinguiſhed himſelf by his Valour. In the Giants War he entangled *Typhon* in his Nets, as we have already obſerved; he attended *Bacchus* in his *Indian* Expedition with a Body of *Satyrs*, who did good Service. When the *Gauls* invaded *Greece*, and were about to pillage the Temple of *Delphos*, he ſtruck them with ſuch a ſudden Conſternation by Night, that they fled without any Body to purſue them (2). He alſo aided the *Athenians* in a Sea Fight gained by *Miltiades* over the *Perſian* Fleet, for which they dedicated a Grotto to his Honour under the Citadel.

This Deity was of a very amorous Conſtitution. In a Conteſt with *Cupid*, being overcome, that little God puniſhed him with a Paſſion for the Nymph *Syrinx*, who treated him with Diſdain. But being cloſely purſued by him, and ſtopped in her Flight by the River *Ladon*, ſhe invoked the *Naiades*, who changed her into a Tuft of Reeds, which the diſappointed Lover graſped in his Arms. Contemplating a Transformation ſo unfavourable to his Deſires, he obſerved the Reeds tremble with the Wind, and emit a murmuring Sound. Improving this Hint, he cut ſome of them, and formed the Pipe for which he became ſo famous. His other Amours were more ſucceſsful. He charmed *Luna*, or the Moon, in the Shape of a beautiful Ram. In the Diſguiſe of a Shepherd, he became Servant to the Father of *Dryope* (3) in order to gain Acceſs to his Miſtreſs. By the Nymph *Echo* (4) he had a Daughter called *Iynge*, a famous Sorcereſs, who ſupplied *Medea* with her Philtrum; but *Pan* afterwards ſlighting her, ſhe retired to the Receſſes of the Hills, where ſhe pined with Grief, till ſhe dwindled to a Shadow, and had nothing left but a Voice (5); others aſcribe the Change of *Echo* to another Cauſe.

Pan,

(2) Hence the Expreſſion of a *Pannick*, for a ſudden Fear and Terror.

(3) *Dryope* rejected his Suit; but was afterwards changed into the *Lotus* Tree. See *Ovid* Met. Lib. IX. 325.

(4) Some ſay that *Echo* fell in Love with *Narciſſus*, and was ſlighted by him.

(5) It is reported, that *Juno* puniſhed *Echo* in this Manner for her Loquacity, becauſe when *Jupiter* was engaged in any new Amour,

Pan was properly the God of Shepherds and Hunters, and as he was a Mountain Deity, the Flocks and Herds were under his immediate Protection and Care. He was likewiſe honoured by the Fiſhermen, eſpecially thoſe who inhabited the Promontories waſhed by the Sea.

He was chiefly eſteemed in *Arcadia*, his Native Country, where the Shepherds offered him Milk and Honey in wooden Bowls. If ſucceſsful in Hunting, they allotted him Part of the Spoil; but if otherwiſe, they whipped his Image heartily. At *Molpeus*, a Town near the City *Lycoſura*, he had a Temple by the Title of *Nomius*, becauſe he perfected the Harmony of his Pipe on the *Nomian* Mountains.

The *Romans* adopted him amongſt their Deities by the Names of *Lupercus* and *Lycæus*. His Feſtivals called *Lupercalia*, and celebrated in *February*, were inſtituted by *Evander*, who being exiled *Arcadia*, fled for Refuge to *Faunus* King of the *Latins*, and was by him allowed to ſettle near Mount *Palatine* (6). *Romulus* made ſome Addition to theſe Ceremonies, in which the *Luperci*, or Prieſts of *Pan*, ran naked through the City, ſtriking thoſe they met with Things made of Goat Skins, particularly the Women, who fancied that it helped their eaſy Conception, or ſpeedy Delivery.

Pan is repreſented with a ſmiling ruddy Face, and thick Beard covering his Breaſts, two Horns on his Head, a Star on his Breaſt, with the Noſe, Feet, and Tail of a Goat. He is cloathed in a ſpotted Skin, having a Shepherd's Crook in one Hand, and his Pipe of unequal Reeds in the other, and is crowned with Pine, that Tree being conſecrated to his Service.

Pan, however, ſaid to be the Offspring of *Penelope*, was indeed one of the moſt ancient, being of the firſt Eight of the *Egyptian* Gods; and was looked upon as the Symbol of *Nature*. His Horns, ſay the My-

Amour, he ſent this Nymph to amuſe his jealous Spouſe with her Chat.

(6) Where he had a Temple built afterwards.

thologiſts,

thologiſts, repreſent the Rays of the Sun; and the Vivacity and Ruddineſs of his Complexion, the Brightneſs of the Heavens; the Star on his Breaſt, the Firmament; and his Feet and Legs overgrown with Hair, denote the inferior Part of the World, the Earth, the Trees and Plants (7).

Faunus was the Son of *Picus*, King of the *Latins*, who was cotemporary with *Orpheus*. He reigned in *Italy* at the Time that *Pandion* ruled *Athens*, and introduced both Religion and Huſbandry into *Latium*. He deified his Father, and his Wife *Fauna* or *Fatua* (8). He had the Gift of Prophecy. His Son *Stercutius* was alſo honoured on account of his ſhewing how to improve Land by dunging or manuring it. The *Faunalia* were kept in *December* with Feaſting and much Mirth, and the Victims offered were Goats.

The *Fauni*, or Children of *Faunus*, were viſionary Beings much like the Satyrs, and were uſually crowned with Pine Both *Faunus* and they were the only Deities regarded in *Italy*, and wholly unknown to the *Greeks*.

The *Fauni* were the Huſbandmen, the *Satyrs* the Vine-dreſſers, and the *Sylvani* thoſe who cut Wood in the Foreſts, who, as was uſual in thoſe early Times, being dreſſed in the Skins of Beaſts, gave Riſe to thoſe fabulous Deities.

The Terreſtrial Nymphs were divided into ſeveral Claſſes. The Heathen Theology took Care that no Part of Nature ſhould remain uninformed or unprotected. The *Oreades*, or *Oreſteades*, preſided over the Mountains (9). Of theſe, *Diana* had a Thouſand ready to attend her at her Pleaſure. It is ſaid they firſt reclaimed Men from eating or devouring each other, and taught the Uſe of vegetable Food.

(7) Abbe *Banier*'s Mythology, Vol. I. p. 540.

(8) Some add ſhe was his Siſter, and a Prieſteſs. He whipped her to Death with Myrtle Rods for being drunk, and then made her a Goddeſs; for which Reaſon no Myrtle was uſed in her Temples; the Veſſels were covered, and the Wine offered was called Milk.

(9) Some make them five only, and call them the Daughters of *Hecataeus*; but *Homer* ſtyles them the Offspring of *Jupiter*.

Meliſſa,

Meliſſa, one of theſe, was the Inventreſs of Honey (10). The *Napeæ* were the tutelar Guardians of Vallies and Flowery Meads. The *Dryades* inhabited the Foreſts and Woods, reſiding in their particular Trees, with which they were thought to be coeval, as ſeveral Inſtances prove (11). The Oak was generally their Choice, either from its Strength or Duration. Some were called *Hamadryades*, whoſe Exiſtence was inſeparably united to that of the Tree they animated. The *Naiades* were the Nymphs of the Brooks and Rivers; the *Limniades* frequented the Lakes; and the *Ephydriades* delighted in Springs and Fountains. Thus all the Face of Nature became enlivened by the Force of Imagination, and the Poets did not fail to improve ſo ample a Field for Deſcription. The Mythologiſts deſtroy all this fine Landſcape, by making the Nymphs only ſignify the univerſal Moiſture which is diffuſed through all Nature.

There were alſo celeſtial Nymphs of a higher Rank, who attended the *Dii Majores*. *Jupiter* boaſts of his in *Ovid* (12). The Muſes were the Nymphs or Attendants of *Apollo*, as the *Baſſarides*, or *Mænades*, belonged to *Bacchus*. *Juno* had fourteen who waited on her (13) Perſon; and *Neptune* had no leſs than fifty *Nereides* at his Beck, on which Account he was called *Nymphagater*, or the *Captain* of the *Nymphs* (14).

The uſual Sacrifices to theſe Deities were Goats; but more commonly *Milk*, *Oil*, *Honey*, and *Wine*. The Nymphs were always repreſented as young and beautiful Virgins, and dreſſed in ſuch a Manner as was moſt ſuitable to the Character aſcribed to them.

To the Train of *Pan* we may join two rural Goddeſſes, of whom the firſt is *Feronia*, or the Goddeſs of Woods and Orchards (15). The *Lacedemonians* firſt

(10) Whence the Bees are called *Meliſſæ*.

(11) *Arcas* preſerving a decayed Oak, by watering the Roots, was rewarded by marrying the Nymph who reſided in it.

(12) *Ovid* Metam. Lib. I.

(13) *Virgil*, Æneid I 75.

(14) See *Heſiod* and *Pindar*.

(15) From *Fero*, to bear or produce.

introduced

introduced her Worſhip into *Italy* under *Evander*, and built her a Temple in a Grove near Mount *Soracte*. This Edifice being ſet on Fire, and extinguiſhed, the Neighbours reſolved to remove her Statue, when the Grove became green of a ſudden (16). *Strabo* tells us, that her Prieſts or Votaries could walk bareſoot over burning Coals unhurt. Slaves received the Cap of Liberty in her Temple, on which Account they regarded her as their Patroneſs.

Pales was the protecting Deity of Shepherds and Paſturage. Her Feſtival was obſerved by the Country People in *May*, in the open Fields, and the Offerings were *Milk*, and *Cakes* of *Millet*, in order to engage her to defend their Flocks from wild Beaſts, and infectious Diſeaſes. Theſe Feaſts were called *Palilia*. So make *Pales* the ſame with *Veſta* or *Cybele*. This Goddeſs is repreſented as an old Woman.

Both theſe Deities were peculiar to the *Romans*, and wholly unknown in *Greece*.

CHAP. LVI. *Of* PRIAPUS *and* TERMINUS.

PRIAPUS was, as the Generality of Authors agree, the Son of *Bacchus* and *Venus* (1). This Goddeſs meeting him in his Return from his *India* Expedition, their amorous Congreſs produced this Child, who was born at *Lampſacus* (2), but ſo deformed, that his Mother, aſhamed of him, abandoned him (3). Being grown up, the Inhabitants of that Place baniſhed him their Territory, on account of his Vices; but being viſited with an epidemical Diſeaſe, upon conſulting the Oracle of *Dodona*, he was recalled (4).

(16) This Miracle is aſcribed to other Deities.

(1) Some make him the Son of *Bacchus* and *Nais*; others ſay *Chione* was his Mother.

(2) A City of *Myſia* at the Mouth of the *Helleſpont*.

(3) Some ſay that *Juno* being called to aſſiſt at the Labour, out of Hatred to *Bacchus* the Son of her Rival *Semele*, ſpoilt the Infant in the Birth.

(4) Others ſay, that the Women of *Lampſacus* prevailed on their Huſbands to recall him.

And

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PAN, PERONIA, & PALES.

FLORA.

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HEBE & GANYMEDE.

POLYPHEMUS

And Temples were erected to him as the tutelar Deity of Vineyards and Gardens, to defend them from Thieves and Birds deſtructive to the Fruit.

Priapus had ſeveral Names. He was called *Aviſtupor* for the Reaſon juſt mentioned. The Title of *Helleſpontiacus* was given him, becauſe *Lampſacus* was ſeated on that Streight or Arm of the Sea. It is uncertain how he came by the Epithet of *Bonus Deus* aſcribed to him by *Phurnutius*. Thoſe of *Phallus* and *Faſcinum* were aſſigned him on a very obſcene Account, and indeed his whole Figure conveyed ſuch an Idea of Uglineſs and Lewdneſs, that the Poets generally treat him with great Contempt (5). The Sacrifice offered him was the *Aſs*, either becauſe of the natural Uncomelineſs of that Animal, and its ſtrong Propenſity to Venery, or becauſe as ſome ſay, *Priapus* attempting the Chaſtity of *Veſta* when aſleep, ſhe was awakened by the Braying of old *Silenus* his *Aſs*, and ſo eſcaped the Injury deſigned her.

This Deity is uſually repreſented naked and obſcene, with a ſtern Countenance, matted Hair, and carrying a wooden Sword (6), or Sickle in his Hand. His Body ended in a ſhapeleſs Trunk or Block of Timber.

Some of the *Mythologiſts* make his Birth allude to that radical Moiſture, which ſupports all vegetable Productions, and which is produced by *Bacchus* and *Venus*, that is, the Solar Heat, and the Water, or liquid Matter, whence *Venus* is ſaid to ſpring. The Worſhip of this infamous Deity was taken from the *Syrians* of *Lampſacus*.

With *Priapus* we may aſſociate *Terminus*, a very antient Deity amongſt the *Romans*, whoſe Worſhip was firſt inſtituted by *Numa Pompilius*, who erected him a Temple on the *Tarpeian* Hill (7). This Deity was thought to preſide over the Stones or Landmarks, called *Termini*, which were held ſo ſacred, that it was Sacrilege to move them, and the Criminal becoming

(5) *Horat.* Satyr VIII.
(6) *Virgil*, Georg. IV.
(7) Which was open at Top.

devoted

devoted to the Gods, it was lawful for any Man to kill him.

The Feaſts called *Terminalia*, were celebrated annually about the End of *February*, when the antient *Termini*, or Landmarks, were carefully viſited and crowned with Garlands. At firſt the Sacrifices to theſe rural Deities were very ſimple, ſuch as Wheat Cakes, and the firſt Fruits of the Field, with Milk (8); but in later Times the Victims were Lambs, and Sows that gave Suck, whoſe Blood was ſprinkled upon the Stones.

The *Roman Termini* were ſquare Stones, or Poſts, much reſembling our Mile Stones (9).

CHAP. LVII. *Of* FLORA.

THE Poets make this Goddeſs the ſame with *Chloris* the Wife of *Zephyrus* (10), mentioned by *Ovid*; but the Hiſtorians agree that ſhe was a celebrated *Roman* Courtezan, who having amaſſed a conſiderable Fortune by her Profeſſion, made the *Roman* People her Heirs, on Condition that certain Games, called *Floralia*, might be annually celebrated on her Birth Day. The Senate, to give a Gloſs to ſo infamous a Proſtitution of Religion, pretended this Feſtival was deſigned in Honour of *Flora*, a certain *Sabine* Goddeſs, who preſided over Flowers. Theſe Sports were held in the *Campus Martius*, and proclaimed by Sound of Trumpet. No Women appeared at them, but the moſt immodeſt of the Sex (1). Yet when *Cato*, during his *Cenſorſhip*, came to behold them, they ſuſpended the Ceremonies through Shame, till he thought fit to withdraw; ſuch an Influence had the Virtue of one Man over a corrupt and diſſolute Multitude.

(8) To ſhew that no Force or Violence ſhould be uſed in ſetling mutual Boundaries.
(9) *Ovid Faſti*, Lib. II.
(10) *Ovid Faſti*.
(1) *Juvenal*, Sat. VI.

Flora's

Flora's Image, in the Temple of *Caſtor* and *Pollux*, was dreſſed in a cloſe Habit, holding in her Hands the Flowers of Peas and Beans; for at the Celebration of her Rites the Ædiles ſcattered theſe and other Pulſe amongſt the People (2). The modern Poets and Painters have ſet off her Charms in a more laviſh Manner, and not without Reaſon, ſince no Part of Nature affords ſuch innocent and exquiſite Entertainment to the Sight and Smell, as the Variety which adorns, and the Odours which embalm the *floral* World.

CHAP. LVIII. *Of* POMONA *and* VERTUMNUS.

THE Goddeſs *Pomona* was a *Latian* Nymph, whom that Nation honoured as a tutelar Deity of Orchards and Fruit-Trees. *Vertumnus* (the *Proteus* of the *Roman* Ritual) (3) was the God of *Tradeſmen*, and from the Power he had of aſſuming any Shape, was believed to preſide over the *Thoughts* of *Mankind*. His Feſtivals called *Vertumnalia*, were celebrated in *October*.

Vertumnus his Courtſhip makes one of the moſt elegant and entertaining Stories in *Ovid* (4). Under the Diſguiſe of an old Woman he viſited the Gardens of *Pomona*, whom he found employed in looking after her Plantations. He artfully praiſes the Beauty of her Fruit, and commends the Care which produced it. Thence from the View of the Vine, ſupported by the Elm, he inſinuates to her the Neceſſity and Pleaſure of a married Life. The Goddeſs heard all his Eloquence with an indifferent Ear. Her Heart remained untouched, till throwing off his Diſguiſe, the God aſſumed his youthful Beauty, and by his Form ſoon gained the Goddeſs's Conſent.

(2) See *Valerius Maximus*, Lib. II.

(3) Becauſe of the Turns or Fluctuations to which Trade is ſubject.

(4) *Ovid*, Lib. XIV. 622.

Some

Some imagine *Vertumnus* an Emblem of the Year, which though it aſſumes different Dreſſes, according to the different Seaſons, is at no Time ſo agreeable as in Autumn, when the Harveſt is crowned, and the richeſt Fruits appear in their full Perfection and Luſtre. The Hiſtorians ſay, that this God was an antient *Tuſcan* Prince, who firſt taught his Subjects to plant Orchards, and to graft and prune Fruit Trees; whence he is ſaid to have married *Pomona*

Both theſe Deities are unknown to the *Greeks*, and are honoured only by the *Romans*.

CHAP. LIX. *Of the* LARES *and* PENATES, *and* GENII.

THE *Lares* were the Offspring of *Mercury*. The Nymph *Lara* having offended *Jupiter*, by diſcloſing ſome of his Intrigues to *Juno*, that Deity ordered her Tongue to be cut out, and baniſhed her to the infernal Manſions. *Mercury*, who was appointed to conduct her into Exile, raviſhed her by the Way, and ſhe brought forth the *Lares* (5).

Theſe Deities not only preſided over the Highways and the Conſervation of the publick Safety, but alſo over private Houſes, in moſt of which the *Romans* had a particular Place called *Lararium*, where were depoſited the Images of their domeſtic Gods, the Statues of their Anceſtors, and the *Lares*.

Their Feſtival, called *Compitalia*, was celebrated in *January*, in the open Streets and Roads. At firſt Boys were ſacrificed to them, but that ſavage Cuſtom was ſoon diſuſed, and Images of Wool and Straw (6), with the firſt Fruits of the Earth, Wine, Incenſe, and Garlands of Flowers were the Offerings. When the *Roman* Youth laid aſide the *Bulla*, (an Ornament

(5) *Ovid Faſt.* Lib. II.

(6) They hung up as many Images as there were Perſons of all Sexes and Ages in the Family, and a woollen Ball for every Servant.

they

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THE LARES.
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RURAL DEITIES.

they conſtantly wore (7) till fourteen Years of Age) they conſecrated or hung it up to the *Lares*, who were regarded as infernal as well as domeſtic Deities.

The Antients ſuppoſed, (according to ſome Authors) that the Souls of Men after Death became a Kind of Demons, called *Lemures* (8). Theſe they ſubdivided into Claſſes, the one benevolent and friendly to Mankind, which they termed *Lares*; the other, who being wicked during Life, retained a malicious Diſpoſition in their diſembodied State, they ſtyled *Larvæ*.

The *Lares* were repreſented as young Boys with Dogs Skins about their Bodies (9), and with their Heads covered, which was a Sign of that Freedom and Liberty which Men ought to enjoy in their own Houſes. They had always the Image of a Dog near them, to denote their Fidelity in preſerving the Places allotted to their Charge, on which Account this Animal was peculiarly conſecrated to them. Some confound theſe with the *Penates* and *Genii*.

CHAP. LX. *Of the* PENATES.

THE *Penates* (10) were the Deities who preſided over new born Infants. The antient *Hetr ſci* called them *Conſentes*, or *Complices*, though others make of them four of the *Dii Majores* (1). But there were three Claſſes or Ranks of them: Thoſe who preſided over Empires and States (2); who had the

(7) The *Bulla* was a golden Ornament ſhaped like a Heart, but hollow.

(8) So called from *Remus*, Brother of *Romulus*, whoſe Ghoſt haunted his Brother. The *Lemuralia* were celebrated in the Middle of *May*, during which it was unlawful to marry.

(9) Some ſay the Images were like Dogs.

(10) So called, from *Penus*, *within*, either becauſe they preſide over our Lives, or were placed in the innermoſt Parts of the Houſe.

(1) *Viz. Jupiter*, *Juno*, *Minerva* and *Veſta*. Some drop *Veſta*: Others make them only Two, *Neptune* and *Apollo*: Others, *Cœlum* and *Terra*.

(2) *Virgil*, Æneid III. 148.

Protection

Protection of Cities; who took the Care or Guardianſhip of private Families, and were called the leſſer *Penates* (3).

Theſe Domeſtic Gods were placed in the utmoſt Receſs of the Houſe, thence called *Penetrale* (4). *Dardanus* brought them from *Samothracia* to *Troy*, whence, on the Deſtruction of that City, *Æneas* tranſported them to *Italy*. They were reckoned ſo ſacred, that the Expreſſion of driving a Man from his *Penates* (5) was uſed to ſignify his being proſcribed, or expelled his Country.

Dionyſius of *Halicarnaſſus*, Lib. 1. ſays, that he had ſeen them at *Rome* under the Figure of two young Men ſitting, with Spears in their Hands.

CHAP. LXI. *Of the* GENII.

SOME do not diſtinguiſh between theſe and the *Penates*, or *Lares*; but they were very different. The Antients aſſigned to every Thing its Guardian or peculiar Genius; Cities, Groves, Fountains, Hills, were all provided with Keepers of this Kind, and to each Man they allotted no leſs than two, one *Good*, the other *Bad* (6), who attended him from the Cradle to the Grave. The *Greeks* called them *Dæmons*. They were named *Præſtites*, from their ſuperintending human Affairs.

The Sacrifices offered theſe Divinities were Wine (7) and Flowers, to which they joined Incenſe, parched Wheat, and Salt. Sometimes the Victim was a Swine (8), though Animal Offerings were not uſual to them. The *Genii* were repreſented under various Figures, ſuch as thoſe of *Boys*, *Girls*, *old Men*, and

(3) Æneid VIII. 543.
(4) See *Horace*, Lib. IV. Ode 4. 26.
(5) *Virgil*, Æneid IV. 21.
(6) *Horace*, Lib. II. Epiſt. 2.
(7) *Perſius*, Sat. VI.
(8) Some aſſert no Blood was ſuffered to be ſpilt in their Sacrifices.

even

even *Serpents*. These Images were crowned with *Plane-Tree* Leaves, a Tree consecrated to the *Genii*.

By *Genius* is meant the active Power or Force of Nature, from whence the Nuptial Bed is stiled *Genial*, and the same Epithet given to all Occasions wherein social Joys and Pleasures are felt. Hence also the Expressions of indulging our *Genius*, that is, living happily, or according to our Inclinations, consulting our *Genius*, for examining how far our Capacity extends, and the Term of a great *Genius* for an exalted or comprehensive Mind. The later *Romans* in the degenerate Days of the State, introduced the servile Flattery of swearing by the *Genii* of their *Emperors*, and the Tyrant *Caligula* put several to Death for refusing to take the Oath.

CHAP. LXII. *Of* ISIS, OSIRIS, *and* ORUS.

THESE Three have been much spoken of already, as having given Rise to almost all the different Divinities of *Greece* and *Rome*. *Isis* is said to have been the Sister of *Osiris* (9), the Daughter of *Saturn*, and a Native of *Egypt*. She married her Brother, and shared his Throne. They governed with great Equity and Wisdom, civilizing their Subjects, and instructing them in Husbandry and other useful Arts. These Instructions were delivered in Verse, and were called the Poems of *Isis* (10).

Osiris, having conferred the greatest Benefits on his own Subjects, made the necessary Disposition of his Affairs, committing the Regency to *Isis*, and set out with a Body of Forces in order to civilize the rest of Mankind. This he performed more by the Power of Persuasion, and the soothing Arts of Musick and Poetry, than by the Terror of his Arms. He marched first into *Ethiopia*; thence to *Arabia* and *India*. Having traversed *Asia*, he crossed the *Hellespont*, and spent

(9) Diodor. Sic. l. 1.
(10) *Plato* de leg. Dialog. 2.

some

ſome Time in *Europe*. Returning to *Egypt*, he was ſlain by his Brother *Typhon*; of whom we have ſpoken ſufficiently in the Chapter of the *Giants*.

When the News of this reached *Coptus*, where *Iſis* then was, ſhe cut her Hair, and in deep Mourning went every where in Search of the dead Body; which ſhe found at length, and concealed it at *Butus*. But *Typhon* hunting by Moonlight found it there and tore it into many Pieces, which he ſcattered abroad. *Iſis* then traverſed the Lakes and watery Places, in a Boat made of the *Papyrus*, ſeeking the mangled Limbs of *Oſiris*: Where ſhe found one, there ſhe buried it. Hence the many Tombs aſcribed to *Oſiris*. Thus *Plutarch*. But *Diodorus Siculus* ſays, that ſhe joined the Fragments, embalmed and buried them at *Memphis*; prevailing on the *Egyptian* Prieſts to promote his Deification, in Conſideration of a third Part of the Kingdom given to them.

Iſis afterwards, with the Aſſiſtance of her Son *Orus*, vanquiſhed *Typhon*; reigned happily over *Egypt* to her Death, and was alſo buried at *Memphis*. At *Buſiris* a moſt ſuperb Temple was raiſed to her. She was ſucceeded by her Son *Orus*, who completed the Reign of the Gods and Demigods in *Egypt*.

To do the greater Honour to theſe their Favourites, the *Egyptians* made them to repreſent the Objects of their idolatrous Worſhip. The Attributes of *Iſis* indeed, when expoſed as the public Sign of their Feaſts, differed according to the different Purpoſes to which they applied the Figure. But at other Times this Goddeſs was repreſented with a flowing Veil, having the Earth under her Feet, her Head crowned with Towers (like the *Phrygian* Mother) the Emblem of *Height* and *Stability*; and ſometimes with upright *Horns*, equally expreſſive of *Dominion* and *Power*; next to theſe the *Creſcent*; then the *Sun*; and above all, *expanded Wings*. She has alſo Wings, and a Quiver on her Shoulders Her left Hand holds a *Cornucopia*, her Right a Throne charged with the Cap an Sceptre of *Oſiris*, and ſometimes a flaming Torch; and her right Arm is entwined by a Serpent. The

Imagi-

Taken from the Isiac or Bembine Table now in the Bodleian Library.

Imagination of the Reader will preſently conceive this to be the Symbol of the *Æther*, the natural Parent and Spirit of the Univerſe, comprehending and pervading the whole Creation. As ſuch ſhe is eaſily confounded with *Nature*, which is defined by *Balbus* in *Cicero* (1) to be "That which contains and ſuſtains "the whole World." In *Herodotus*, ſhe is the ſame with *Ceres*; in *Diodorus*, with *Luna*, and *Ceres* and *Juno*; in *Plutarch*, with *Minerva*, *Proſerpine*, *Luna*, *Thetys*. By *Apuleius*, ſhe is called the *Mother of the Gods*, and is the ſame with *Minerva*, *Venus*, *Diana*, *Proſerpine*, *Ceres*, *Juno*, *Bellona*, *Hecate*, *Rhamnuſia*; hence termed ſometimes μυριώνυμος, or "The Goddeſs "of a thouſand Names." Being a female Figure, and thus principally honoured, ſhe was denominated *Iſis* (2).

So likewiſe in *Herodotus*, *Oſiris* and *Bacchus* are the ſame; in *Diodorus*, *Sol*, *Oſiris*, *Serapis*, *Dionyſius*, *Pluto*, *Ammon*, *Jupiter*, *Pan*; in *Plutarch*, *Sol*, *Oſiris*, *Plato*, *Bacchus*, *Serapis*, *Apis*, *Oceanus*, *Sirius*. Hence we ſee him in Gems with a *radiated Crown* and a *Baſket* on his Head, having the *Horns* of *Ammon*; and in his Hand a *Trident* entwined by a *Serpent*. He is the great Emblem of the *Solar Body*.

Orus is the Symbol of *Light*, as the Name imports (3); and is generally figured as *a winged Boy*, ſtanding between *Oſiris* and *Iſis*. He is the *Herws* of the *Greeks*, and the *Cupid* of the *Romans*: The Son of *Oſiris* and *Iſis*, whoſe Paſſion for each other is ſaid to have commenced in the Womb, where they embraced; and *Orus* was the Fruit of this early Conjunction. The whole containing this ſimple Truth, that *Light*, "has began to flow from the Body of the "*Sun*, from its firſt Exiſtence, thro' the Midſt of "*Æther*." But theſe themſelves were but natural Emblems. *Plutarch* therefore refers us higher; affirming, that *Oſiris* ſignifies the active Principle, or the

(1) Natura eſt quæ contineat mundum omnem eumque tueatur. De Nat Deor. l. 2.

(2) Or *Iſha*, the Woman. κατ' ἐξοχήν.

(3) From *Aor*, Light.

moſt Holy Being; *Iſis* the Wiſdom or Rule of his Operation; *Orus* the firſt Production of his Power (4), the Model or Plan by which he produced every Thing, or the Archetype of the World (5).

EXPLANATION

Of the three following Plates of ISIS, OSIRIS, *and* ORUS.

THESE three following Plates, *viz.* of *Iſis*, *Oſiris*, and *Orus*, were taken originally from the *Bembine* or *Iſiac* Table in the *Bodleian* Library. This Table or Altar-Plate is of Braſs, full of Hieroglyphics inlaid in Silver and Enamel, which conſtitute an Epitome of the whole *Egyptian* Theology. It has been deſcribed, copied and elaborately explained by the learned Jeſuit, *Athanaſius Kircher*, in his *OEdipus Ægyptiacus*, vol. 3. p. 80, *& ſeq. Romæ* 1654. 7 *Hor. Apoll.*

In this of *Iſis*, the Top-Cornice over her abounds with Flames, diffuſed like riſing Serpents, indicating Light and Life ſupernal and diſtant from the Contagion of groſs Matter. In thoſe underneath, is the *Circle* with *expanded Wings*, the Emblem of *Æther*. The Architraves are ſupported by two Columns, with alternate ſquare Diviſions of black and white, crowned with the Head of *Iſis*. At ſome Diſtance on the Outſides are two Pilaſters, decorated with Flowers, from which riſe two *Aſpics*, Symbols of Warmth and Moiſture conjoined, the ſecondary Cauſe of Life. In the Midſt of this magnificent Throne is the Goddeſs *ſeat-*

(4) De Iſid & Oſirid. p. 354. See *Ramſay's* Theology of the Pagans.

(5) The Bull *Apis* was the Subſtitute of *Oſiris*: the Name of the latter *Sor*, or *Sur*, ſignifying a Bull, and *Apis*, the moſt Mighty. But the Bull *Apis* had particular Marks; and they added, that the *Apis* was animated by the Soul of *Oſiris*. The *Greeks* gave the Article and the Termination to the Word *Oſiris*; ſo diſguiſing it, that the *Egyptians* knew it not again.

ed,

Taken from the Isiac or Bembine Table now in the Bodleian Library.

ed, to denote Stability and Power. From the Navel to the Foot her Habit is compoſed of Wings, repreſenting the Velocity and Sublimity of the *Æther*, diffuſing itſelf univerſally. Thence upwards to the Breaſt, ſhe is full of *Paps*, ſhewing the Body of the World, or the univerſal Machine to be thence nouriſhed and ſupported. The Collars round her Neck are the celeſtial Orbs. The great Variety of created Beings, is aptly ſignified by the party-coloured Feathers of the *African Hen*, which covers her Head, in a flying Attitude. The *Baſket* on the Back of this Bird is the Emblem of *Plenty*, from which, on each Side, ſprings a Leaf of the *Egyptian* Peach; and *two Horns*, which point out the *Creſcent Moon*, incloſing a *Circle* marked with the Figure of the *Scarabæus*, or *Beetle*, repreſenting the *Sun*.

The Geſture of her Left-Hand is commanding and monitory: Her Right holds a Sceptre of the flowering *Lotus*. Her Seat is adorned with the Figure of a *Dog* ſitting; to intimate her Dominion, according to *Diodorus*, *refulgent in the Dog-Star*. Within the Table, beneath the Throne, is the Body of a *Lion* with the Head of an *Hawk*, at his Forefeet a *Canopus*, ſupporting upright *Wings*; Emblems of *Earth*, *Fire*, *Water*, and *Air*. Over the Back of the *Lion-Hawk* is the *Serpent*, tranſmitted through a *Circle*, with *expanded Wings*, explained in the Chapter of *Mercury*, Page 98, of whoſe *Caduceus* theſe are the Attributes; and on his Head a *Creſcent*, with the Sun over that. By the ſmall hieroglyphic Characters near the *Iſis*, ſhe is ſaid to be *The Spirit of the World, penetrating all Things with the Eye of Divine Providence; and the Bond of the Superior and Inferior Worlds*.

Explanation of the Plate of OSIRIS.

Oſiris is repreſented here ſeated on a *teſſellated* Throne, to expreſs Dominion and the Viciſſitudes of Day and Night, which depend upon him. He has the Head of an *Hawk*, a Bird, from his Strength of Viſion, by which he is ſaid to look ſteady on the Meridian Sun,

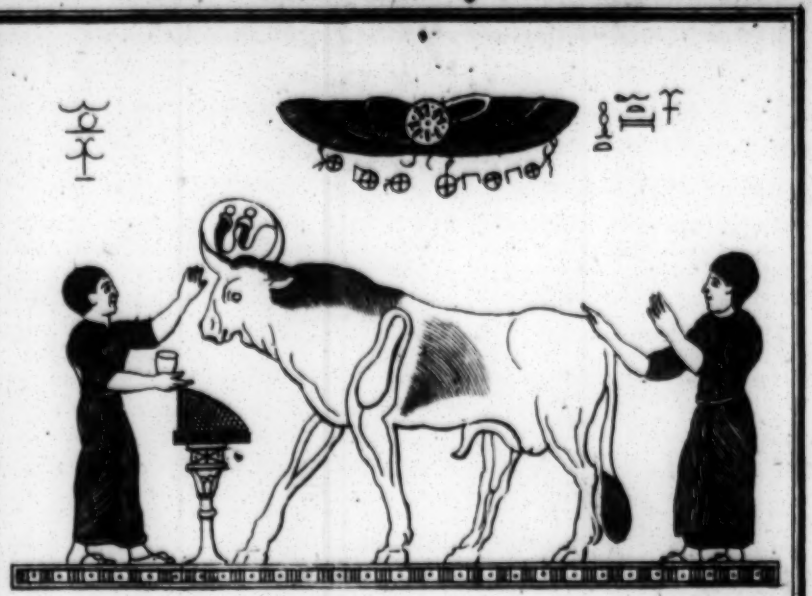
frequently depicted for the Symbol of the Solar Orb. He is crowned with a *Mitre*, full of ſmall Ores, to intimate his Superiority over all the Globes. The *Gourd* upon the Mitre implies his Action and Influence upon Moiſture, which, and the *Nile* particularly, was termed by the *Egyptians* the Efflux of *Oſiris*. The lower Part of his Habit is made up of deſcending Rays, and his Body is ſurrounded with Orbs. His Right Hand is extended in a commanding Attitude, and his Left holds a *Thyrſus* or Staff of the *Papyrus*, pointing out the Principle of Humidity, and the Fertility thence flowing, under his Direction.

Explanation of the Figure of ORUS.

The Figure of *Orus*, which is the Emblem of the Solar Efflux, is Juvenile, as perpetually renewed and renewing Youth and Vigour. He ſtands to denote the unabated Activity of *Light*: And is habited in a Sort of Network, compoſed of Globules of Light puſhing and interſecting each other every Way. He holds a Staff *croſſed*, expreſſing his Power in the four Elements; and on it the Head of the *Houp*, a tranſient Bird, to repreſent the continual Change of Things which he produces by thoſe Elements. This Staff, the Symbol of his Rule, is further adorned with a *Gnomon* and a *Trumpet*, indicating *Seaſon* and *Symmetry*, *Harmony* and *Order*. At his Back is a *Triangle*, with a Globe fixed to it; ſhewing the regular Being of the World to depend upon him. The Sides of the Portal, which he ſtands in, are decorated with the celeſtial Bodies, and on the Top of it is the *Circle* with *expanded Wings*. The *Hieroglyphics* engraven on the *Baſe*, call him, *The Parent of vegetable Nature*; the Guardian of Moiſture; *Protector of the Nile*; *Averter of Evils*; *Governor of the Worlds*; *the many-figured God*; *the Author of Plenty*.

CHAP.

ORUS



APIS *Sive* MNEVIS *Sive* OSIRIS.

Taken from the Isiac or Bembine Table now in the Bodleian Library.

CHAP. LXIII. *Of the* CABIRI.

BOCHART ſays, that the *Cabiri* were the Gods of the *Phænicians*, and obſerves juſtly, that *Cabir* ſignifies, both in the *Hebrew* and *Arabic* Tongues, *Great* or *Mighty:* So that *Cabiri*, in the Plural, are THE GREAT or MIGHTY ONES. He that miniſtred in holy Things went by the Appellation of *Cohes*, a manifeſt Corruption of the *Hebrew Cohen*, a *Prieſt*, or *Interceſſor*.

They are ſpoken of by the Names of *Axieros*, *Axiocherſos* and *Axiocherſa*; as three diſtinct Perſons: And in them our Author thinks that he has found *Ceres*, *Proſerpine* and *Pluto*; the Abbe Pluche, *Oſiris*, *Orus*, and *Iſis*; others, *Jupiter*, *Ceres*, and *Bacchus*. To theſe, the Scholiaſt upon *Apollonius* has added a Fourth, *Caſmilus* or *Cadmilus*; the ſame, ſays he, is *Hermes* or *Mercury*, whom *Varro* declares to be only a Miniſter Attendant on the *Cabiri*

Several Authors have confined the Appellation of *Cabiri* to *Jupiter*, *Minerva* and *Juno*. Nor is it at all improbable that theſe ſhould have been ſo called in After-Ages, when the World in general had forſaken the Worſhip of the Creator for that of the Creature, and underſtood by theſe Terms thoſe Things which muſt indeed be allowed the moſt proper and ſignificant Emblems of the Divine Perſonalities (6): The *Solar Fire* being meant by *Jupiter* (7); by *Minerva*, darting from the Head of him, *the Light* thence ſpringing; and by *Juno*, the *Æther*, (including the Air) the natural Repreſentative of the SACRED SPIRIT. Theſe are indeed the ſame with the *Egyptian Oſiris*, *Orus* and *Iſis*.

But in the earlier Times it was judged an Act of Irreverence to pronounce their Names; which was the Caſe of the *Tetragrammaton* with the *Jews*. They

(6) [illegible] quos arcuus Æther
Occulit, & colitur pro Jove *ſerma Jovis*. OVID.
(7) Macrob. l. 1 c. 23. Plato in Phæd. Orpheus, &c.

were therefore only ſpoken of by the general Denomination of *Dioſcouri*, or *ſtrung from Jove*; a Title afterwards conferred upon *Caſtor* and *Pollux*.

Even Children were initiated into theſe Myſteries, and thought by their Parents to be afterwards ſecure from Dangers of any Kind. Such as were permitted to partake of the Ceremonies, were wont to aſſemble in a Wood or Grove, which was held ſacred and became a Sanctuary. By the Initiation Men were believed to become more holy, juſt and pure; and it is ſaid that none ever duly performed the Ceremonies, without being amply rewarded for his Piety.

As to what is ſaid of a Man's being ſacrificed in theſe Myſteries upon ſome extraordinary Occaſion; I cannot find the Aſſertion to be well-grounded. *Julius Firmicus* intimates, that the *Cabiri* were three Brothers, one of whom was ſlain by the other Two, and then deified; and ſpeaks of his Worſhippers, as holding up their bloody Hands to the once-bleeding; which may refer either to their Hands being embrued in the Blood of the ordinary Victims, or to the warlike Diſpoſition of that conquering People *(Macedonians)*. But, if the Thing be Fact, it muſt have proceeded from an Aſſurance that ſuch a Sacrifice was one Day or other to promote the Happineſs of Mankind (8).

CHAP. LXIV. *Of the inferior* DEITIES *attending Mankind from their Birth to their Death.*

IT would be a Taſk almoſt endleſs to enter into a minute Detail of the inferior Deities acknowledged by the *Greeks* and *Romans*. The Names of theſe viſionary Beings occur ſo ſeldom in the Claſſic Authors, that it is ſufficient barely to mark their Denominations.

(8) This was also the reading of [illegible] Druids: *Pro Vita Hominis niſi Vita Hominis reddatur, non poſſe aliter Deorum immortalium numen placari arbitrantur.* Cæſ. Comm. l. 6. c. 15.

During

During *Pregnancy*, the tutelar Powers were the God *Pilumnus* (9), and the Goddeſſes *Intercidonia* (10), and *Deverra* (1). The Signification of theſe Names ſeems to point out the Neceſſity of Warmth and Cleanlineſs to Perſons in this Condition.

Beſides the ſuperior Goddeſſes *Juno-Lucina*, *Diana-Ilythia* and *Latona*, who all preſided at the Birth, there were the Goddeſſes *Egeria* (2), *Proſa* (3), and *Manageneta* (4), who with the *Dii Nixii* (5), had all the Care of Women in Labour.

To Children, *Janus* performed the Office of Door-keeper or Midwife, and in this Quality was aſſiſted by the Goddeſs *Opis*, or *Ops* (6); *Cunia* rocked the Cradle, while *Carmenta* ſung their Deſtiny; *Levana* lifted them from the Ground (7); and *Vegitanus* took Care of them when they cried; *Rumina* (8) watched them while they ſuckled; *Potina* furniſhed them with Drink; and *Educa* with Food or Nouriſhment; *Oſſilago* knit their Bones; and *Carna* (9) ſtrengthened their Conſtitution; *Nundina* (10) was the Goddeſs of Children's Purification; *Statilinus* or *Statanus*, inſtructed them to walk, and kept them from falling; *Fabulinus* learnt them to prattle; the Goddeſs *Paven-*

(9) Either from *Pilum*, a Peſtle; or from *Pelle*, to drive away, becauſe he procured a ſafe Delivery.

(10) She taught the Art of cutting Wood with a Hatchet to make Fires.

(1) The Inventreſs of Brooms.

(2) From caſting out the Birth.

(3) *Aulus Gellius*, cap. xix. (4) *Ælian*.

(5) From *Enitor*, to ſtruggle. See *Auſonius*, Idyll. 12.

(6) Some make her the ſame with *Rhea* or *Veſta*.

(7) Amongſt the *Romans* the Midwife always laid the Child on the Ground, and the Father, or Somebody he appointed, lifted it up; hence the Expreſſion of *tollere Liberos*, to educate Children.

(8) This Goddeſs had a Temple at *Rome*, and her Offerings were Milk.

(9) On the Kalends of *June* Sacrifices were offered to *Carna*, of Bacon and Bean-Flower Cakes; whence they were called *Fabariæ*.

(10) Boys were named always on the 9th Day after their Birth, Girls on the 8th.

tia preſerved them from Frights (1); and *Camœna* learnt them to ſing.

Nor was the Infant, when grown to riper Years, left without his Protectors; *Juventas* was the God of Youth; *Agenoria* excited Men to Action; and the Goddeſſes *Stimula* and *Strenua* inſpired Courage and Vivacity; *Horta* (2) inſpired the Love of Fame or Glory; and *Sentia* gave them Sentiments of Probity and Juſtice; *Quies* was the Goddeſs of Repoſe or Eaſe (3); and *Indolena*, or Lazineſs, was deify'd by the Name of *Murcia* (4); *Vacuna* protected the Idle; *Adeona* and *Abeona* ſecured People in going abroad and returning (5); and *Vibilia*, if they wandered, was ſo kind to put them in the right Way again; *Feſſonia* refreſhed the Weary and Fatigued; and *Meditrina* healed the Sickly (6); *Vitula* was the Patroneſs of Mirth and Frolick (7); *Volupia* the Goddeſs who beſtowed Pleaſure (8); *Orbona* was addreſſed, that Parents might not loſe their Offspring; *Pellonia* averted Miſchiefs and Dangers; and *Numeria* taught People to caſt and keep Accounts; *Angerona* (9) cured the Anguiſh or Sorrows of the Mind; *Hæres-Martia* ſecured Heirs the Eſtates they expected; and *Stata*, or *Statua Mater*, ſecured the *Forum*, or Market-Place, from Fire; even the Thieves had a Protectreſs in *Laverna* (10); *Averruncus* prevented ſudden Misfortunes; and *Conſus* was always diſpoſed to give good Advice to ſuch as wanted it; *Volumnus* in-

(1) From *Pavorem avertendo.*

(2) She had a Temple at *Rome*, which always ſtood open.

(3) She had a Temple without the Walls.

(4) *Murcia* had her Temple on Mount *Aventine.*

(5) From *Abeo*, to go away, and *Adeo*, to come.

(6) The Feſtival of this Goddeſs was in *September*, when the *Romans* drank new Wine mixed with old by Way of Phyſick.

(7) From *Vitulo*, to leap or dance.

(8) From *Voluptas.*

(9) In a great Mortality which deſtroyed their Cattle, the *Romans* invoked this Goddeſs, and ſhe removed the Plague.

(10) The Image was a Head without a Body. *Horace* mentions her, Lib. I. Epiſt. XVI. 60. ſhe had a Temple without the Walls, which gave Name to the *Porta Lavernalis.*

ſpired

ſpired Men with a Diſpoſition to do well; and *Honorius* raiſed them to Preferment and Honours.

Nor was the Marriage State without its peculiar Defenders. Five Deities were eſteemed ſo neceſſary, that no Marriages were ſolemnized without aſking their Favours; theſe were *Jupiter-perfectus*, or the *Adult*, *Juno*, *Venus*, *Suadela* (1), and *Diana*.

Jugatinus ty'd the Nuptial Knot, *Domiducus* uſhered the Bride Home, *Domitius* took Care to keep her there, and prevent her gadding abroad; *Manturna* preſerved the conjugal Union entire; *Virginenſis* (2) looſed the Bridal Zone or Girdle; *Viriplaca* was a propitious Goddeſs ready to reconcile the married Couple in Caſe of any accidental Differences; *Matuta* was the Patroneſs of Matrons, no Maid Servant being ſuffered to enter her Temple; *Mena* and *Februa* (3) were the Goddeſſes who regulated the Female *Katamenia*; the Goddeſs *Vacuna* (4) is mentioned by *Horace* (5) as having her Temple at *Rome*; the Ruſticks celebrated her Feſtival in *December*, after the Harveſt was got in (6).

The Antients aſſigned the particular Parts of the Body to peculiar Deities; the Head was ſacred to *Jupiter*, the Breaſt to *Neptune*, the Waiſt to *Mars*, the Forehead to *Genius*, the Eyebrows to *Jano*, the Eyes to *Cupid*, the Ears to *Memory*, the Right-Hand to *Fides* or *Veritas*, the Back to *Pluto*, the Reins to *Venus*, the Knees to *Miſericordia*, or Mercy, the Legs to *Mercury*, the Feet to *Thetis*, and the Fingers to *Minerva* (7).

The

(1) The Goddeſs of Eloquence, or Perſuaſion, who had always a great Hand in the Succeſs of Courtſhip.

(2) She was alſo called *Cinxia Juno*.

(3) From *Februo*, to purge.

(4) She was an old *Sabine* Deity. Some make her the ſame with *Ceres*; but *Varro* imagines her to be the Goddeſs of *Victory*, the Fruits of which are Eaſe and Repoſe.

(5) *Horace*, Lib. I. Epiſt. X. 49.

(6) *Ovid* Faſt. Lib. VI.

(7) From this Diſtribution aroſe, perhaps, the Scheme of our modern Aſtrologers, who aſſign the different Parts of the Body

The Goddeſs who preſided over Funerals was *Libitina* (8) in whoſe Temple at *Rome*, the Undertakers furniſhed all the Neceſſaries for the Interment of the Poor or Rich; all dead Bodies were carried through the *Porta Libitina*, and the *Rationes Libitinæ*, mentioned by *Suetonius*, very nearly anſwer our *Bills* of *Mortality*.

CHAP. LXV. *Of the inferior Rural* DEITIES.

THE *Romans* were not content with the great Variety of Gods, which filled their Ritual. They were daily inventing new Deities of an inferior Order, to anſwer the Demands of Superſtition, and increaſe the Kalendar. *Ruſina* thus became the Name for a Goddeſs, who preſided over the Country in general. *Collina* had the Charge of the Hills, and *Vallona* the Inſpection of the Vallies; *Hippona* was the Guardian of Stables and Horſes; and *Bubona* took Care of the Oxen; *Seia*, or *Sogetia* watched the Seed till it ſprouted; and *Runcina* weeded the young Corn; *Sarritor* was the God of Sowing, and *Occator* of Harrowing; *Robigus* kept the Blights or Mildew away (9); *Stercutius* manured or dunged the Ground; *Nodotus*, or *Nodoſus* took Care to ſtrengthen and knit the Stalks of the Corn; *Voluſia* watched the Blade; *Patelina* unfolded the Ear; *Lactucina* filled it; and *Matura* brought it to due Ripeneſs; *Hoſtilina* produced a plentiful Crop; and *Tutelina* took Care to reap and get it ſafe in; *Pilumnus* kneaded the Bread;

to the celeſtial Conſtellations, or Signs of the Zodiac; as the Head to *Aries*, the Neck to *Taurus*, the Shoulders to *Gemini*, the Heart to *Cancer*, the Breaſt to *Leo*, the Belly to *Virgo*, the Reins to *Libra*, the Secrets to *Scorpio*, the Thighs to *Sagitarius*, the Knees to *Capricorn*, the Legs to *Aquarius*, and the Feet to *Piſces*.

(8) Some confound this Goddeſs with *Proſerpine*, others with *Venus*.

(9) His Feſtival, called *Robigalia*, was celebrated in the Beginning of *May*.

and

and *Fornax* (10) baked it: *Mellona* was the Goddeſs of Honey; but the Truth is, theſe fanciful Deities are ſo little mentioned in Authors, that we may call them the Refuſe or Scum of the Gods.

CHAP. LXVI. *Of* THEMIS, ASTREA, *and* NEMESIS.

THEMIS was the Daughter of *Cælum* and *Terra*, and the Goddeſs of Laws, Ceremonies and Oracles. *Jupiter* conſulted her in the Giant's War, and afterwards eſpouſed her; ſhe inſtructed *Deucalion* how to re-people the World after the Deluge, and was rather indeed a moral than an hiſtorical Deity, as ſhe ſignifies that Power which rewards Virtue and puniſhes Vice.

To *Jupiter*, *Themis*, beſides a numerous Offspring, already ſpoken of, bore the Goddeſs *Aſtræa*, who reſided on Earth during the golden Age, and inſpired Mankind with the Principles of Juſtice and Equity; but as the World grew corrupted, ſhe returned to Heaven (1), and became that Conſtellation in the *Zodiac*, which is called *Virgo*. This Goddeſs is repreſented with her Eyes bound or blinded, having a Sword in one Hand, and in the other a Pair of Ballances equally poiſed.

Nemeſis was the Daughter of *Jupiter* and *Neceſſity* (2). She had the Title of *Adraſtea*, becauſe *Adraſtus*, King of *Argos*, firſt raiſed an Altar to her. She had a magnificent Temple at *Rhamnus* in *Attica*, with a Statue. She is repreſented with a ſtern Aſpect, having in one Hand a Whip, in the other a Pair of Scales.

(10) *Ovid* Faſti, Lib. VI.
(1) *Terras* Aſtræa *reliquit*.
(2) Others ſay of *Oceanus* and *Nox*.

CHAP.

CHAP. LXVII. *Of the Goddeſs* FORTUNA, *or* FORTUNE, *and the other* VIRTUES *and* VICES *deified by the Antients.*

FORTUNE was thought to have ſo great a Share in human Affairs, that it is no Wonder the *Romans* made her a *Goddeſs*. *Juvenal*, however, is not a little ſevere upon his Countrymen (3) for this Choice; and *Horace* expreſſes, if not an abſolute Contempt for (4), yet at beſt a very mean Opinion of this Deity. But whatever Sentiments the Philoſophers or Poets might entertain of her, they did not leſſen her in the Sight of the Vulgar, who paid her much Veneration.

This Goddeſs had a Variety of Epithets; ſhe was termed *Regia* and *Aurea*, from an Image of her uſually kept in the Apartment of the *Cæſars*. In the Capital ſhe was worſhipped by the Title of *Bona*, but her Temple at the *Eſquilia* was conſecrated by the Name of *Mala*. She was called *Conſervatrix*, *Manens* and *Felix*, in antient Inſcriptions, to denote the Happineſs ſhe beſtows. *Domitian* conſecrated her a Chapel by the Style of *Redux*, and in ſome antient Monuments ſhe is called *Stata*. The Names of *Barbata* and *Pan* were given her by *Servius Tullius*, who dedicated a Shrine to her (5): She was alſo termed *Cæca*, not unjuſtly, on Account of the injudicious Diſtribution of her Favours She was honoured at *Rome* by the Title of *Fortuna Equeſtris* (6). In a Temple ſhe had near that of *Venus*, ſhe bore the Appellations of *Maſcula* and *Virilis*. At other Times ſhe was named *Mammoſa* (7), *Primogenia* (8), and

(3) Satyr X.

(4) Lib. I. Ode XXXIV. 14.

(5) He alſo called her *Obſequens*, from her favouring his Wiſhes. *Horace* calls her *Sæva* on a quite contrary Account.

(6) This Temple was erected in Purſuance of a Vow of the Prætor *Q. Fulvius Flaccus*, for a Victory he obtained in *Spain*, by Means of his Cavalry.

(7) Either from her having large Breaſts, or the Plenty ſhe ſupplies.

(8) From her giving Birth to the City and Empire.

Privata,

Privata, or *Propria* (9). In the Quality of *Fortuna-Virgo*, Coats of young Children were offered to her before they put them on; and ſhe was ſtyled *Viſcata*, or *Viſcoſa* (10), on Account of her alluring or attracting People by her deceitful Kindneſs.

The principal Temple of this Goddeſs was at *Præneſte*, whence ſhe was called *Prænestina*. She is uſually repreſented blind, ſtanding on a Wheel in a moving Attitude, and holding a Cornucopia, from whence ſhe pours Wealth, and all the Emblems of Proſperity. *Horace* has given a very maſterly Picture of her in an Ode to *Mæcenas* (1).

She is ſometimes figured in a flying Attitude, with broad Wings, ſounding a Trumpet, and her flying Robe wrought all over with Eyes, Ears and Tongues, to denote the Surprize, Attention, and Diſcourſe ſhe excites. *Virgil* (2) has given an inimitable Deſcription of her, nor does *Ovid* fall much ſhort of him (3).

Peace is a Bleſſing ſo univerſally eſteemed, that it is no Wonder if ſhe was deified. The *Athenians* (according to *Plutarch*) erected her an Altar with her Statue, attended by that of *Plutus*, the God of Riches, to ſhew that ſhe was the Source of Plenty. At *Rome* ſhe had a magnificent Temple in the *Forum* (4), which was conſumed by Fire in the Reign of *Commodus*.

On *Medals*, this Goddeſs is repreſented before an Altar, ſetting Fire with a Torch in her left Hand to a Pile of Arms, and with the other holding an Olive Branch. Behind her, on a Column, appears the Image of a naked Boy or Man extending his Arms in a rejoicing Poſture (5). The Poets generally introduce her

(9) From her favouring particular Perſons. Theſe two laſt Appellations were given her by *Servius Tullus*, a very great Admirer of her Divinity.

(10) From *Viſcus*, Birdlime. Hence *Seneca* ſays, *Beneficia ſunt viſceſa*, Obligations are catching.

(1) *Horace*, Lib. III. Ode XXIX. 49.

(2) *Virgil*, Æneid I.

(3) *Ovid*, Metam. XII. 42 63.

(4) Begun by *Claudius*, and finiſhed by *Veſpaſian*.

(5) The Legend of this Medal, which was ſtruck by *Veſpaſian*

her in Company with the moſt ſhining Virtues (6). And *Virgil* repreſents her as the common Wiſh of Mankind (7). *Claudian* has compoſed her Panegyrick in a very diſtinguiſhed Manner. Sometimes ſhe appears like a Matron holding a Bunch or Ears of Corn, and crowned with Olive, or Roſes.

The Goddeſs *Concordia*, or *Concord*, was another Divinity of the *Romans*. At the Requeſt of his Mother *Livia*, Widow of *Auguſtus*, a Temple was dedicated to her by *Tiberius* at *Rome*. She had ſeveral other magnificent Temples; in one of theſe were depoſited the rich Spoils of the Temple of *Jeruſalem*.

Virtue and *Honour* had their Temples at *Rome*. That to *Virtue* was erected by *M. Marcellus* (8), and was the only Paſſage to the Temple of *Honour*, to ſhew that worthy Actions were the true Foundation of laſting Fame. The Sacrifices to Honour were performed by the Prieſts bare-headed.

Virtue was repreſented like an elderly Matron ſitting on a ſquare Stone; in antient Medals they appear jointly: However, upon ſome of *Gordian* and *Numenian*, ſhe is found in the Figure of an old Man with a Beard.

Fides, or *Faith*, had a Temple near the *Capitol*, founded by *Numa Pompilius*. No Animals were offered, or Blood ſpilt in her Sacrifices; during the Performance of her Rites, her Prieſts were cloathed in white Veſtments, and their Heads and Hands covered with Linen Cloth; to ſhew that Fidelity ought to be ſecret. Her Symbol was a white Dog, and a Figure where two Women are joining Hands, repreſents the Goddeſs.

Hope is another of the Paſſions deify'd by the *Romans*. She had a Temple in the Herb-Market, which was conſum'd by Lightening. On Medals ſhe appears

ſian on the Conqueſt of *Judæa*, is *Paci Orbis Terrarum*. On a Medal of his Son *Titus*, ſhe is ſeen with a Palm in one Hand and a Sceptre in the other, the Inſcription *Pax Æterna*.

(6) *Horace*, Carmen Sec. 57.

(7) Æneid XI 362.

(8) Son to *Auguſtus*.

in

in a ſtanding Attitude, with her Left-Hand holding up lightly her looſe Robes, and leaning on her Elbow; in her Right ſhe has a Plate, on which is placed a *Ciborium*, or Cup, faſhion'd like a Flower, with this Inſcription, *Spes*, P. R. the Hope of the *Roman* People, (9). In the modern Statues and Paintings, her Characteriſtick is a *Golden Anchor*.

Piety, or filial Affection, had a Chapel at *Rome*, conſecrated by the *Duumvir Attilius*, *Glabrio* on a remarkable Occaſion: "A Man being ſentenced to "hard Impriſonment, his Daughter, who was then "a Nurſe, daily viſited him, and was ſtrictly ſearch'd "by the Gaoler, to ſee ſhe brought no Food to the "Priſoner. At laſt a Diſcovery was made, that ſhe "ſupported him with her Milk. This Inſtance of "*Piety* gained her Father's Freedom. They were both "afterwards ſupported at the publick Expence, and "the Place was conſecrated to this Goddeſs (10)."

Pudicitia, or Chaſtity, was honoured at *Rome* under two Names. Into the Temple of *Pudicitia Patricia*, none were admitted but Ladies of noble Birth. *Virginia* the Daughter of *Aulus* having married a *Plebeian*, ſo offended theſe, that they excluded her their Aſſemblies: Upon which *Virginia* calling a Meeting of the *Plebeian* Matrons dedicated a Chapel to this Goddeſs by the Name of *Pudicitia Plebeia* (1). Her Speech on this Occaſion was truly great. "I dedicate, ſays ſhe, "this Altar to *Pudicitia Plebeia*, and deſire you will "adore *Chaſtity* as much as the Men do *Honour*; and "I wiſh that this Temple may be frequented by "purer Votaries (if poſſible) than that of *Pudicitia* "*Patricia*." In both theſe Temples no Matron was permitted to ſacrifice unleſs ſhe had an unblemiſh'd Character, and was but once married. In Medals this Deity is repreſented under the Figure of a Woman veiled, pointing with the Fore-Finger of her Right-

(9) The Reverſe is a Head of *Adrian*.

(10) *Pliny's* Nat. Hiſt. Lib. VII. cap. 36.

(1) All Matrons who married but once, were honoured with the *Corona Pudicitiæ*, or Crown of Chaſtity.

Hand

Hand to her Face, to ſignify that ſhe had no Reaſon to bluſh.

Mercy, or *Clemency* had an Altar at *Athens*, erected by the Kindred of *Hercules*. At *Rome* was a Temple dedicated to the *Clemency* of *Cæſar* (2). Both the *Romans* and *Greeks* gave the Name of *Aſylum* to the Temples each had erected to this Goddeſs.

Truth, according to *Plutarch*, was the Daughter of *Saturn* and *Time*, and the Mother of Virtue, and was repreſented as a beautiful young Virgin of a proper Stature, modeſtly clad in a Robe, whoſe Whiteneſs reſembled that of Snow. *Democritus*, to give an Idea of the Difficulty of her being found, ſays that ſhe is concealed in the Bottom of a Well.

Liberty was ſo much the Delight of the *Romans*, that it was but natural for them to imagine her a Goddeſs, and to conſecrate to her Temples and Altars. She was repreſented in the Form of a Virgin cloathed in White, holding a Sceptre in her Right-Hand, and a Cap in her Left

Good Senſe or Underſtanding, [*Mens*] was honoured with an Altar in the *Capital*, by *M. Æmilius*, and *Atilius* the Prætor erected her Chapel.

Fauſtitas, or the publick Felicity and Welfare, had many Altars, and was adored both by the *Greeks* and *Romans*; the former honour'd this Goddeſs under the Names of *Endaimonia* and *Macaria*. The *Athenians* conſulting an Oracle on the Succeſs of a Battle, were informed, that they ſhould win the Victory, if one of the Children of *Hercules* would ſubmit to a voluntary Death; on this *Macaria*, one of his Daughters, kill'd herſelf, and the *Athenians* becoming victorious, paid her Adoration under the Name of Felicity. She was repreſented in Painting, as a Lady cloathed in a Purple Veſtment trimmed with Silver, ſitting on an Imperial Throne, and holding in one Hand a Caduceus, and in the other a Cornucopia.

Victory was honoured by ſeveral Nations as a Goddeſs. According to *Heſiod*, ſhe was the Daughter of

(2) This Temple was built by a Decree of the Senate, after the Death of *Julius Cæſar*.

Styx

Styx and *Pallas*; ſhe was painted by the Ancients in the Form of a Woman clad in Cloth of Gold, and is repreſented on ſome Medals with Wings, flying through the Air holding a Palm in one Hand, and a Lawrel Crown in the other; in others ſhe is to be ſeen ſtanding upon a Globe, with the ſame Crown and Branch of Palm.

The Goddeſs *Salus*, or Health, had a Temple at *Rome* near the Gate, from thence called *Porta Salutaris*, and as the bleſſings ſhe beſtows are known to all, ſo no doubt but ſhe had a great Number of Votaries. She was repreſented by a Woman ſitting on a Throne, and holding a Globe in her Hand. Near her ſtood an Altar, with a Snake entwined round it. In this Temple was performed the *Auguriam Salutis*, a Ceremony which *Auguſtus* revived from Deſuetude. It was a Day ſet apart annually, for enquiring of the Gods by Divination, whether they would allow the People to pray for Peace? On this Day the *Roman* Armies were forbid to march or engage. It is worthy of Remark, that the Prieſts of this Temple had arrogated to themſelves the ſole Privilege of offering Supplications for the Health of every Individual, as well as for the State.

The *Good Genius* was ador'd by the *Greeks*, and, according to *Pauſanias*, had a Temple in the Road leading to Mount *Mænalus* At the Cloſe of Supper a Cup was always offered him of Wine and Water, and call'd the *Grace-Cup*.

Wealth has ſuch an Influence on the Affairs of Life, that it has in all Ages been the Object of publick Worſhip, or of ſecret Idolatry. Thus the *Romans* deified both *Plutus* and *Pecunia*, or Money. *Menander* wittily obſerves on this Subject; "That if you "can poſſeſs this Deity, you may aſk and have what "you pleaſe: Even the Gods themſelves ſhall be at "your Devotion.

Silence was, amongſt the *Romans*, both a Male and Female Deity, by the Names of *Harpocrates* and *Angerona*; but the latter ſeems only to have been a Female Imitation of the former, whom they borrowed from

from the *Egyptians*. He was the Son of *Iſis*, begotten by *Oſiris* after his Death, and on that Account ſaid to have been a weakly Child His Statue was placed at ſome ſmall Diſtance from thoſe of *Oſiris*, *Orus* and *Iſis*, with his Finger on his Mouth; intimating to the Worſhippers, that not a Word was to be ſaid that thoſe Deities had once been mortal. The *Greeks* and *Romans* appropriated to themſelves this Symbol of Silence, but in general were ignorant of its original Intention.

Nor were theſe the only viſionary Deities erected by the Heathens. *Fear*, *Hope*, *Diſeaſes*, *Calamities*, and even *Vices*, were honoured with a View of averting their Viſitation, or allaying their noxious Influences Thus *Febris*, or the Fever, had her Altars at *Rome*. *Hoſtilius Tullus* vowed a Temple to the Goddeſſes *Terror* and *Paleneſs*. *M. Marcellinus*, after eſcaping a Storm near *Sicily*, built a Chapel to the God *Tempeſtas*, without the Gate of *Capena*. And *Poverty* and *Art* were both deified by the People of *Godara*, becauſe Neceſſity is the Mother of Invention. *Envy* was a Goddeſs whoſe Perſon and Abode are inimitably deſcribed by *Ovid* (3).

Calumny had an Altar erected to her by the *Athenians*. We have a very remarkable Picture of this miſchievous Goddeſs, as drawn by the Hand of the great *Apelles*. *Credulity*, repreſented by a Man with large open Ears, invites this Deity to him, extending his Hand to receive her. *Ignorance* and *Suſpicion* ſtand juſt behind him, *Calumny* (the principal Figure of the Piece) appears advancing, her Countenance ruffled with Paſſion, holding in her Left-Hand a lighted Torch, and with her Right dragging along a Youth, who lifts up his Hands ſupplicating the Gods. Juſt before her goes *Envy* pale and ſquinting. On her Right-Side are *Fraud* and *Conſpiracy*. Behind her follows *Repentance* with her Cloaths torn, and looking backwards on *Truth*, who ſlowly cloſes up the Rear (4). *Contumely* and *Impudence*, were alſo

(3) Metam. Lib. II. 762. (4) *Lucian.*

honoured

honoured by the *Athenians* under the Figure of *Partridges*, eſteemed a very bold Bird. *Diſcord* is repreſented as a Goddeſs by *Petronius Arbiter*, whoſe Deſcription of her is worthy ſo maſterly a Pencil: And *Virgil* has given us a Picture of *Fury*, a Deity much of the ſame Stamp. It is now Time to cloſe the particular Account, and to proceed to a Conſideration at large of the Heathen Theology.

A

DISSERTATION

ON THE

THEOLOGY of the HEATHENS.

THE Religion of Mankind was at firſt One, like the Object of it. But when the latter was changed, the Mode and Ceremonial of Worſhip continued ſtill the ſame: For Idolatry, that WORST of Things, was but in its Origin, the Corruption of true Religion, which is the BEST? We are not therefore to wonder if we ſee the ſame Uſage of Temples, Altars, Prieſts, Sacrifices, Firſt-fruits, *&c.* common to the Patriarchs and Unbelievers. We even behold, in theſe and many other Inſtances, the ſame religious Cuſtoms amongſt the Heathens, which it pleaſed the divine Being to enforce the Continuance of by the *Moſaic* Diſpenſation; a convincing Argument that they muſt have been uncorrupt and innocent in their Original.

Nor did Mankind in general loſe Sight of the Original Object ſo ſoon, or ſo totally, as is commonly apprehended. Since we find amongſt the Eaſtern Nations, and indeed amongſt ſeveral of the *Greeks* and *Romans*, the moſt exalted Notions of the Supreme Being, the Creator of Heaven and Earth.

According to the *Egyptians* (5), *Eicton*, or the firſt God, exiſted in his ſolitary Unity before all Beings. He is the Fountain and Original of every Thing that either has Underſtanding, or is to be underſtood. He

(5) *Jamblicus* de Myſt. Egypt, Ed. Lugd. 1552. p. 153. 4.

is

is the firſt Principle of all Things, ſelf-ſufficient, incomprehenſible, and the Father of all Eſſences. *Hermes* ſays likewiſe, that this ſupreme God has conſtituted another God, called *Emeph*, to be Head over all Spirits, whether ethereal, empyrean, or celeſtial; and that this ſecond God, whom he ſtyles the Guide, is a Wiſdom that transforms and converts into itſelf all ſpiritual Beings. He makes nothing ſuperior to this God-Guide, except the firſt Intelligent, and firſt Intelligible, who ought to be adored in Silence. He adds, that the Spirit which produceth all Things, has different Names, according to his different Properties and Operations; that he is called in the *Egyptian* Language *Amoun*, as he is wiſe; *Ptha*, as he is the Life of all Things; and *Oſiris*, as he is the Author of all Good (6).

Let us proceed to the *Greeks*, amongſt whom *Orpheus* claims the firſt Place in Right of his Antiquity, and to whoſe theological Sentiments the Preference is always given by the early Writers in Favour of Chriſtianity.

" There is one unknown Being, exalted above, and " prior to, all Beings (7), the Author of all Things, " even of the Æther, and of every Thing that is be- " low the Æther; this exalted Being is LIFE, LIGHT " and WISDOM; which three Names expreſs only " One and the ſame Power, which drew all Beings, " viſible and inviſible, out of nothing."

Thus alſo the divine *Plato*; " That which (8) " gives Truth and Reality to Things known, and " endues the Knower with the Power of Underſtand- " ing: This call thou the Idea of the GOOD ONE, " the Source of Wiſdom and Truth." But GOD is every where diſtinguiſhed throughout the Works of this illuſtrious Philoſopher, as the BEAUTIFUL, the GOOD, the JUST ONE.

(6) See *Ramſay*'s Theology, annex'd to *Cyrus*, 4to Ed. p. 14. and 17.

(7) Suid. de Orph. p. 350. & Cedrenus, p. 47.

(8) Τοῦτο τοινύν τὸ τὴν ἀλήθειαν παρέχον τοῖς γιγνωσκομένοις, καὶ τῷ γιγνώσκοντι τὴν δύναμιν ἀποδιδόν, τὴν τοῦ Ἀγαθοῦ ἰδέαν φάθι εἶναι. De Repub. lib. 6.

Would

Would you ſee the Being and the Providence of God demonſtrated from the Order and Adminiſtration of the World? You will no where find it more convincingly than the Reaſoning of *Balbus* in *Cicero*; and from which Obſervations you muſt of Neceſſity draw the ſame Concluſion which he does, that (9) "All "Things in the World are wonderfully directed by a "divine Mind and Counſel, to the Safety and Conſer-"vation of the Whole."

Theſe Sentiments are alſo the Reſult of *Seneca*'s Enquiries. "By *Jove*, ſays he (10), the wiſe Men amongſt the Ancients did not mean ſuch a One as we ſee in the *Capitol* and other Temples, but the Guardian and Ruler of the Univerſe, a MIND and SPIRIT, the Maſter and Artificer of this Mundane Fabric, whom every Title ſuits. Would you call him *Fate*? you will not err: For he it is on whom all Things depend; the CAUSE OF CAUSES. Would you call him *Providence*? You are in the Right: For by his Wiſdom is the World directed; hence it moves unſhaken, and performs its every Office. Wou'd you call him *Nature*? 'Tis not amiſs: Since from him all Things proceed, and by his Spirit we live: Or the *World*? 'Tis well: For he is All in All, and exiſting by his own Power."

Innumerable are the Inſtances which might be brought from the Ancients to this Purpoſe. But theſe may ſuffice. And from an attentive Conſideration of theſe it will appear, that the Philoſophers endeavoured to eſtabliſh a particular Syſtem with Relation to the Origin of Idolatry, which tends very much to leſſen the ſuppos'd Abſurdity of it. They maintained (1) that the Idea which the wiſe Men of Antiquity had formed to themſelves of GOD, was that of a Being ſuperior to whatever exiſts; of a SPIRIT preſent in all the Bounds of the Univerſe, who animates all, who is the Principle of Generation, and communicates Fer-

(9) *Sic undique omni Ratione concluditur, Mente Conſilioque Divino omnia in hoc Mundo ad ſalutem omnium conſervationemque admirabiliter adminiſtrari.* De Nat. Deor. l. 2. c. 53.

(10) Natural. Quæſt. l. 2. c. 45.

(1) See *Banier*'s Mythology, Vol. I p. 171.

tility

tility to every Being: Of a FLAME, lively, pure, and always active: Of an INTELLIGENCE, infinitely wise, whose Providence continually watches and extends over all: In a Word, an Idea of a Being, to whom they had given different Names answering to his superior Excellence; yet such as always bore the Stamp of that supreme Right of Possession, which is only inherent in the absolute Lord, and in him from whom all Things flow.

It is, however, too fatally true to be denied that, as the Corruption of the Heart of Man dilated and enlarged itself, a Disrelish of spiritual Things gradually came on, and the Mind grew more devoted to sensible Objects. Of all created Things within his Prospect, the *Sun* was the most glorious and the most likely to engage his Attention first, and next his Wonder and his Worship. Accordingly it had been considered from the Beginning as the great or primary Emblem of the Divinity, being not only the most beautiful of all Bodies in its Appearance, but the most beneficent in its Effects; the Regulator of the Seasons, and the natural Parent of Light and Fertility. Hence *Plato* (2) calls it the "The Offspring of the GOOD ONE, which "the GOOD ONE produced analogous to Himself.". It is termed by others (3) "The Eye of *Jove*," and "The Mind of *Jove*, of Heaven, of the World." In fine, whoever will be at the Pains to consult *Macrobius*, may see that the Figures of all the Heathen Deities were but so many different Expressions of the Qualities and Attributes of the *Sun*, or of the Seasons which depended on and were governed by him; to whom his Votaries ascrib'd Omnipotence, and whom in their Invocations they saluted as "The Power, "the Light, and the Spirit of the World (4)."

(2) Τὸν τοῦ Ἀγαθοῦ ἔκγονον, ὅν τ' Ἀγαθὸν ἐγένησεν ἀνάλογον ἑαυτῷ. De Repub. l. 6.

(3) Apuleius de Mundo, Macrobius Saturnal l. 1. cap. 17. usque ad finem cap. 23.

(4) *Potentiam solis ad omnium potestatum summitatem referri indicant theologi; qui in sacris hoc brevissima precatione demonstrant dicentes.* Ἥλιε παντοκράτορ κόσμου πνεῦμα κόσμου δύναμιν, κόσμου φῶς. Ibid. c. 23.

The

The *Solar Body*, before *Writing*, cou'd not more properly be repreſented than by the Figure of a *Circle*; a Symbol ſo plain and inoffenſive, that, one wou'd think, it ſhou'd not eaſily be perverted to the Uſes of Idolatry. It was accordingly ſubſtituted in Hieroglyphics as the Artificial (its Principal the *Sun* being the great *Natural*) Emblem of the Divinity, and became the Figure of all the open Temples; the earlieſt Places of Religious Worſhip. Theſe *Circles*, or *Diſcs*, are the *Sun-Images* mentioned in Scripture (5), and are at this Day the Symbols of Royalty, Glory and Divinity: And it may be worth while perhaps to remark that the Word from which this is ſupplied (6), is uſed to ſignify Idolatry in general, from the near Relation which it bears to the original Object of it (7), whoſe Derivative it is.

When religious Worſhip began to be transferr'd from the Divinity to his Emblem, from the Creator to the Creature; then that particular Day of the Week, which had ever been kept ſecret to the Creator of all Things, began likewiſe to be ſet apart and dedicated to the Honour of this Luminary, was thence termed *Sunday*, and continu'd to be had in eſpecial Reverence above the reſt. Hence celebrated by one of the moſt ancient Writers, as "An holy Day, becauſe it was "the Birth-Day of *Apollo*, or the Sun (8)". Which indeed was ſo far true, that it was the Commemoration of that Day, on which the human Eye was firſt bleſſed with the Proſpect of that glorious Object. For it requires no extraordinary Sagacity, but only a little Attention, however generally and unaccountably this Point has been overlooked, to ſee and be convinced that the Firſt *Holy Seventh* Day was the particular ſtated Day of the Chriſtian Sabbath. It appears from the original Account of it, that the Work of the Creation took up Six Days, and that the laſt created Being was

(5) *Haminichem*, Sun-Images.
(6) *Hamen*, Idolatry. (7) *Hamah*, the Sun.
(8) ——Ἑβδόμου ἱερὸν ἦμαρ.
Τῷ γὰρ Ἀπόλλωνα χρυσάορα γείνατο Λητώ. HESIOD.

Man;

Man; who was therefore in all Probability formed on the Evening of the Sixth Day. That which immediately ſucceeded was the Firſt of *Adam*'s Life, as well as the Firſt Sabbath. It was the Firſt Day of his Firſt Week, and Month and Year, *i. e.* the Firſt in Man's Accompt of Time. On the Expiration of this firſt Sabbath, he began to number his ſecular Days, as they advanced in Order, till he had told ſix. The next was again his *Holy Seventh*; yet the firſt Day of his ſecond Week, for his Weeks were aſcertained by the Return of the Sabbaths. Thus it obtained duly in all ordinary and civil Computations to be the Firſt Day of the Week, at the ſame Time that it was diſtinguiſhed with a Retroſpect to the Work of the Creation, as an *Holy Seventh Day*, And it is remarkable, that the moſt ancient of the Heathen Writers, while they ſpeak of it as ſuch, have rendered the very ſame Reaſon for it (9), which the *Jewiſh* Legiſlator had before given; namely, that "On it all Things were "ended or completed." This then being of ancient and Patriarchal Uſage, was not confined to any particular Nation or Set of Men, like the *Jewiſh* Sabbath, but extended to all Mankind, and was univerſally obſerved as the Birth-Day of the World: But being at length abuſed and deſecrated to the Purpoſes of Idolatry, it pleaſed the divine Being, when he delivered his People from the Bondage of the *Egyptians*, to conſecrate another Day to his peculiar Worſhip. This was the ſelf ſame Day in which he brought them forth with their Armies from the Land of *Egypt*. Which was therefore to be a Memorial of their Deliverance (10), as long as their State and Polity ſhou'd

(9) ——Ἑβδόμην ἱερὸν ἦμαρ. HESIOD.
Ἑβδόμη ἦν ἱερή. HOMER.
Ἑβδόμην ἦμαρ ἦεν καὶ τῷ τετέλεςο ἅπαντα. HOMER.
Ἑβδομάτη δ' ἠοῖ τετελεσμένα πάντα τέτυκται. LIN.
Ἑβδόμαν ἐν πρώτοισι, καὶ ἑβδόμην ἐςὶ τελείη. CALLIM.
Vide Clement. Alex. Strom. l. 5. p. 560. & Poli. Synops. ad Geneſ. xi. 2.
(10) Deuteronom. c. v. 15.

laſt, and a Sign (1) and Covenant that the moſt High God was their God.

But to reſume our Subject; from which, we hope, the Reader will excuſe this little Digreſſion, if ſuch it be. Another Emblem of the Divinity, in a Manner univerſally received, was the *Seraph* or fiery-flying Serpent, the *Salutis Draco* (2), the great Symbol of *Light* and *Wiſdom*, of *Life* and *Health*. Why the Figure of this Animal was thus honoured, ſeveral Reaſons may be aſſigned; as, the annual Renovation of its Youth and Beauty; its Sinuoſity, which enabled it to put on various Forms; the Acuteneſs of Viſion, and extraordinary Sagacity aſcribed to it; and its Colour, which is that of vivid Flame, or burniſhed Braſs. Its Name of *Seraph* particularly is ſo expreſſive (3) of that Blaze of Brightneſs which it ſeemed to furniſh when reflecting the Splendor of the Sun-Beams; that it has been transferred to a ſuperior Order of *Angels*; and is once made uſe of to denote even the glorious Appearance of the *Cherubim* (4). This is the ſame Symbol which was erected by *Moſes* in the Wilderneſs. But this alſo was at length proſtituted to abominable Purpoſes, and made the Attribute of all the *Egyptian* Deities (5).

Expanded Wings made a third Emblem of the Divinity. This was the *Hieroglyphic* ſubſtituted for the *Æther*, which was conſidered as the natural Symbol of the *divine Spirit*, and, as ſuch, ſucceeded to a Share of idolatrous Worſhip (6). In ſome of the original open Temples, particularly in that wonderful One

(1) Ezekiel, c. xx. 10, 11, 12, 13.
(2) Macrobius. (3) *Seraph*, a Flame or Burning.
(4) *Iſaiah* vi. (5) *Orus Apollo*; ad initium.
(6) Τίνα δὴ καὶ σεμνύνων ποτὲ λέγω θεὸν, ὦ Μεγίλλε καὶ Κλεινία? χεδὸν Οὐρανὸν; ὃν καὶ δικαιότατον, ὡς ξύμπαντες ἄλλοι δαίμονες ἅμα καὶ θεοὶ, τιμᾶν τὲ καὶ ἔυχεσθαι διαφέροντας αὐτῶ. Τὸν δὲ καὶ τῶν ἄλλων αἴτιον ἀγαθῶν πάντων ἡμὶν αὐτὸν γεγονέναι, πάντες ἀνομολ γοῖμεν. Platon. Epinomis.

Zenoni & reliquis fere Stoicis Æther videtur ſummus Deus, mente præditus, qua omnia regantur. Ciceron. Academ. Quæſt. l. 4. c. 41.

Cleanthes

One of *Abury* in *Wiltſhire*, the complex Figure of the *Circle*, and *Seraph*, with *expanded Wings*, was repreſented entire.

Such were the natural Emblems of the Divine Being; and ſo plain and ſimple their hieroglyphical Repreſentations; the original Intent of which is explained to us by *Kircher* (7) from a Piece of Antiquity in the *Phænician* Language; "*Jove*, ſays this Frag-"ment, is a figured *Circle*; from it is produced a "*Serpent*: The *Circle* ſhews the Divine Nature to be "without Beginning or End; the *Serpent* his Word, "which animates the World and makes it prolific; "his *Wings* the Spirit of God, which gives Motion "to the whole Syſtem."

The Commencement of Idolatry, avowed and aiming at ſome Eſtabliſhment, muſt bear Date from the extraordinary Project ſet on foot at *Babel*. The Deſign, as appears from the original Account of it (8) was to build a City and a Tower, the Citadel or commanding Part of which was to be erected to *theſe Powers*, which are there diſtinguiſhed as the *Shemin*, or *Heavens*. The Suppoſition of its being *to reach unto* the Heavens is an Addition of the Tranſlators. The Confuſion there ſpoken of, was the Confuſion of the *Lip*, or religious Confeſſion. The true Believers on this Occaſion ſeparated from the Idolaters, whom they left behind in *Aſſyria* to proceed in their mad Enterprize, and diſperſed themſelves in the adjoining Countries, carrying with them the ſame Language and the ſame Patriarchal Religion, where we find both for a conſiderable Time after. The Confuſion of Tongues, as it is called, was but the natural, and by no Means the immediate Conſequence of this Diſperſion.

Cleanthes autem, qui Zenonem audivit, tum ultimum & altiſſimum atque undique circumfuſum, & extremum omnia cingentem, atque complexum ardorem, qui Æther nominatur; certiſſimum Deum judicat. Id. de Nat. Deor. l. 1. c. 14. See Chap. 62. of *Iſis*, *Oſiris* and *Orus*.

(7) Obel. Pamph. p. 403.

(8) Gen. xi. 4. The Original runs ſtrictly thus; "Let us "erect to us a City and a Tower, and the chief Place of it to "*the Heavens*."

Next we find the *Solar Body* and its natural Symbol, *the Fire* worſhipped at *Ur* of the *Chaldees*, thence denominated. The ſame Symbol was held in eſpecial Reverence afterwards by the *Perſians*, but never worſhipped, in the proper ſenſe of the Expreſſion. The Species of Idolatry relating to the Worſhip of the human Figure was not introduced till long after: Nor was the Temple, which *Ninus* is ſaid to have built, erected to his Father *Belus*, as many have aſſerted, but to *Bel* or *Baal-Shemim*, the Lord of the Heavens, meaning *the Sun*.

Thus Idolatry in *Aſſyria* was prior to the Time of *Abraham* (9); but it was confined to that Country: For neither in his Time, nor for ſome Time after, do we find any Traces of it in *Arabia*, *Phœnicia*, or *Egypt*. We may reſt aſſured that *Iſhmael*, the Father of the *Arabians*, and his Brethren by *Keturah*, adored the God of their Father, and eſtabliſhed his Worſhip in the Eaſt-Country, whither they were ſent (*Gen.* xviii. 19). In *Phœnicia* we find *Abimelech*, the King of the *Philiſtines*, believing in God, favoured with a divine Intercourſe, and pleading to the heavenly Viſion the Righteouſneſs of his Nation. Their Behaviour with *Iſaac* afterwards leaves no Room to doubt that they continued then in the ſame Faith (10). God himſelf declares to *Abraham*, that his Children ſhall not poſſeſs that Land *till the fourth Generation after him*, becauſe the *Iniquity of its Inhabitants was not yet full*. Whence it is but rational to conclude, *that till the fourth Generation after*, or till about the Time of the *Exodus*, they had not, at leaſt *generally*, ſwerved into Idolatry. Sir *Iſaac Newton* (1) imagines that they continued in the true Religion till the Death of *Melchizedeck*; but that afterwards they began to embrace Idolatry ſpreading thitherward from *Chaldæa*. They could not, however, in any ſhort Time after, have amongſt them more than the Beginnings of Idolatry; though I preſume, they ſunk into it apace after

(9) Joſhua xxiv. 2. (10) Gen. xxvi. 28, 29, & ſeq.
(1) *Chronology of ancient Kingdoms amended*, p. 188.

the

the Departure of *Joſeph*'s Brethren with their Families into *Egypt*. When the Patriarch came into this laſt-mentioned Country alſo, GOD is ſaid to have ſent Judgments upon *Pharaoh*'s Family, becauſe of *Abraham*'s Wife; and the King of *Egypt* ſeems to have been no Stranger to the true GOD, but to have had the Fear of him before his Eyes, and to have been influenced by it in all his Actions (2). *Abraham* was entertained by him without the Appearance of any Indiſpoſition towards him, or any the leaſt Sign of their having a different Religion. Even the Heathen Writers give Hints, that the *Egyptians* were at firſt Worſhippers of the true GOD. *Plutarch* teſtifies, that in upper *Egypt*, the Inhabitants paid no Part of the Taxes raiſed for the idolatrous Worſhip; aſſerting themſelves to own no mortal Being for GOD (3), but profeſſing to worſhip their GOD CNEPH only. *Porphyry* calls this *Egyptian* CNEPH, τὸν Δημιουργὸν, the Creator of the Univerſe.

I cannot perſuade myſelf that *Joſeph*, when long after this he flouriſhed at the Head of the *Egyptian* Miniſtry, had that People deſerted the Worſhip of the true GOD, would have married into the Family he did, or that the zealous Patriarch would have held ſo ſacred and inviolable the Lands and Endowments of an idolatrous Prieſthood. With Juſtice therefore has the great *Grotius* remarked (4) that in the Age of *Joſeph* no certain Footſteps of Idolatry are to be diſcerned in *Egypt*. I would give it to the Reader as a Conjecture highly probable, that Idolatry was not eſtabliſhed by Law in any Part of that Country, till the Diſgrace of *Moſes* at the Court of *Egypt*, when he firſt retired to his Brethren in *Goſhen*; about forty Years before the *Exodus*. This is countenanced by a Paſſage of Scripture, where it is ſaid of the Children of *Iſrael*, that *they ſacrificed unto Devils, not to* GOD: *to Gods whom*

(2) See *Shuckford*'s Connection, Vol. I. p. 281, and 312.
(3) *De Iſide & Oſiride.*
(4) *Vide Poli Synopſin in Gen.* 46. *verſ. ultim.*

they knew not, to new *Gods that* came newly up, *whom their Fathers feared not* (5).

So that *Euſebius*, *Lactantius*, *Caſſian*, *Lucian*, with many of the *Jewiſh Rabbies*, as well as *Voſſius*; the Abbe *Banier*, and the Moderns in general, appear to have been groſsly miſtaken, in making either *Phœnicia* or *Egypt* the Birth-Place of Idolatry. But this ſymbolical and hieroglyphical Divinity, proceeded from *Aſſyria* through *Phœnicia* to *Egypt*. But it was the *Phœnician* Commerce which ſpread it in the remoteſt Quarters of the World: And it is obſerved, that in all the Religions we know, even in the Eaſt and Weſt *Indies*, there is not one of them, whoſe Theology is not full of the like Emblems.

It muſt be confeſs'd that the Multiplication of Symbols became at length an inexhauſtible Fund of Idolatry. Thoſe *Characters* which, before the Knowledge of Letters, were innocent and even neceſſary, being *by that* rendered in ſhort time uſeleſs, generally neglected, underſtood by few, and at laſt grievouſly perverted, were the occaſion of infinite Errors. This may be well exemplified by a ſhort account of the *Zodiac* (6).

The *Crab*, an Animal walking backwards or obliquely, ſeemed a proper Emblem of the Sun, who arriving at this Sign begins his Retrogradation (7). The *wild Goat* on the contrary, whoſe Cuſtom is to feed as he climbs, was choſen to denote the Sun, who on coming to this point of the Heavens, quits the loweſt Part of his Courſe to regain the higheſt. The *Ram*, the *Bull* and the two *Kids* gave Name to the three celeſtial Houſes, through which the Sun paſſes in Spring. This diſtinguiſh'd the different Kinds of young Cattle, produced in this Seaſon, as they naturally ſucceeded each other: The Lambs appearing firſt, the Calves next, and the Kids laſt. *Two* of theſe latter were choſen, on Account of the peculiar Fruitfulneſs of the *Goat*, which generally bears *Twins*. But theſe the *Greeks*

(5) Deuter. 32. 17.

(6) See *Abbe Pluche*'s Hiſtory of the Heavens, Vol. 1. p. 10. & ſeq.

(7) *Macrob. Saturn.* l. 1. c. 17.

diſ-

diſplaced, ſubſtituting the Twin Brothers, *Caſtor* and *Pollux*. The Fury of the *Lion* juſtly expreſſed the Heat of the Sun, on his leaving *Cancer*. The *Virgin* crown'd with Ears of Corn, was an Emblem of the Harveſt, uſually ending about that Time. Nothing could better denote the Equality of Days and Nights under the Autumnal Equinox, than the Ballance *Libra*. The Diſeaſes, conſequent upon the Fall of the Leaf, were characteriſed by the *Scorpion*. The Chaſe of wild Beaſts, annually obſerved at that Time, was not improperly diſtinguiſhed by *Sagittarius*, a Man on Horſeback, arm'd with a Bow and Arrow. *Aquarius* repreſented the Rains of Winter: And the *two Fiſhes* bound together or incloſed in a Net, indicated the Seaſon for Fiſhing, ever beſt at the Approach of Spring. What could be more ſimple and uſeful than this Diviſion of the Sun's annual Courſe into twelve equal Portions, expreſſed by ſo many viſible Signs, which ſerved to regulate and deſcribe the Seaſons and the Buſineſs proper to each. Theſe rude Delineations of the celeſtial Houſes probably gave Birth to Painting. But then theſe Images preſented to the Mind a Meaning very different from the Idea conveyed to the Eye. And when this Meaning was loſt, the Imagination was quickly at Work to ſupply another more agreeable to its own Corruption.

The Kingdom of *Egypt*, on Account of its peculiar Situation, became the great School of this ſymbolical Learning; and thence, in Proceſs of Time, the grand Mart of Idolatry. It is not improbable that the Prieſts might endeavour to ſtem the Torrent of Superſtition that enſued from it, till finding all their Strength ineffectual, they ſubmitted to the Times, and from Views of Avarice and Ambition became public Defenders of thoſe Errors, which ſecretly they condemned. For, it is certain, that while they thus complied with the popular Languages, they yet ſtudied all they could collect of the ancient and real Signification of the ſymbolical Figures, taking Care to require a profound Secrecy of all Perſons whom they inſtructed in this Kind of Knowledge. And for this reaſon *Sphinges* were

placed at the Entrances of their Temples, intimating to thoſe who approached, that they were to look for a further Meaning in what they ſhould ſee; for that all was myſterious there.

Such was the Origin of thoſe *Initiations* ſo much ſought after in *Egypt*, *Aſia*, and afterwards in *Greece*. Indeed theſe Myſteries themſelves were in the End moſt groſsly abuſed; yet there is no Queſtion, but that in their primary Inſtitution they were intended to explain the natural and divine Things couched under thoſe Repreſentations. For they did not only unfold the Nature of Things, tho' this ſeems to have had (8) the greateſt Share in them; but inculcated alſo the Immortality of the Soul, a future State of (9) Rewards and Puniſhments, the conſequent Neceſſity of Virtue, and the other great Truths of Religion which had been handed down from the earlieſt Ages.

Thus the antient Eaſtern Nations had a reſerved Meaning in all their emblematical Figures; which it is frequently in our Power, even at this Diſtance of Time, to make out. Much of the Language ſpoken by them is ſtill exiſting: By the Means of which, Matters of ſo remote Antiquity may in a great Meaſure be diſengaged from the myſterious Darkneſs in which the Ignorance of ſome Ages and the Folly of others

(8) *Omitto Eleuſinam ſanctam illam & auguſtam,*
Ubi initiantur gentes rerum ultimæ:
Præterea Samothraciam, eaque
——Quæ Lemni
Nocturno aditu occulta celantur
Sylueſtribus ſepibus denſa:
Quibus explicatis, ad rationemque revocatis, rerum magis Natura cognoſcitur, quam Deorum. Cicero de Nat. Deor. l. 1. c. 42.

(9) Τελετῆς ὃι μετέχοντες περὶ τὰ τῆς τύ βίυ τελευτῆς καὶ τύ σὺμπαντος αἰῶνος ἡδείας τὰς ἐλπίδας ἔχυσι. Iſocr. in Panegyr.

Mihi cum multa eximia divinaque videntur Athenæ peperiſſe, atque in vita hominum attuliſſe, tum nihil melius illis myſteriis, quibus ex agreſti immanique vita, exculti ad humanitatem & mitigati ſumus: initiaque, ut appellantur, ita re vera principia vitæ cognovimus; neque ſolum cum lætitia vivendi rationem accepimus, *ſed etiam* cum ſpe meliore moriendi. Cicero de legibus, l. 2. c. 14.

have

have involved them. I ſhall be eaſily underſtood to ſpeak this of the *Hebrew* Tongue; ſo much of which, I ſay, is yet remaining to us, as will eaſily by a Compariſon with other Languages, manifeſt it to be an Original: And all others, on Examination, will diſcover how largely they have drank of this Fountain. The Names of Animals, ſo intimately expreſſive of their Properties, beſpeak it to have been given by the great Author of Nature; and thoſe of the firſt Men (10), ſo nicely applied to their reſpective Conditions and Circumſtances, leave no Room to doubt that they were coæval with the Perſons themſelves. The *Greeks* borrowed their Idolatry from *Phænicia* and *Egypt*, which indeed the innovating Spirit of that People improved in the moſt extravagant Manner: And it is not poſſible to explain their religious Antiquities without having Recourſe to the Language of thoſe Countries from which they were tranſplanted. When therefore this is done without Force or Conſtraint, propoſing an Interpretation natural and eaſy; not to receive it, were to reject the only Means (in many Caſes) of Information, which remain to us at this immenſe Diſtance of Time. The Reader will conſider this as an Apology for the free Uſe which is made of this Tongue in the preceding Sheets; where he will find a great Number of ſtrange *and otherwiſe* unaccountable Stories having their Foundation ſolely in the different Meanings of the ſame Word. So that an Account, in itſelf innocent and eaſy, by being perverſely rendered, became frequently the Source of idle Wonder, and at length of idolatrous Veneration. It is not from the fabulous *Greeks* themſelves that we are to expect full Satisfaction in theſe Matters. Very few of them gave themſelves the Trouble to enquire into the Meaning of their own Ceremonies. Every Thing that was but *Egyptian* was readily adopted: And the very Names of the Gods they worſhipped were originally taken upon Truſt. For the *Pelaſgians*, as *Herodotus* in-

(10) See *Origin of Languages* by Dr. Gregory Sharpe.

forms us, (1), had formerly ſacrificed and prayed to Gods in general, without attributing either Name or Sirname to any Deity, which in thoſe Times they had never heard of: But they called them Gods, becauſe they diſpoſed and governed all Actions and Countries. After a long Time the Names of the other Gods were brought among them from *Egypt*, and laſt of all that of *Bacchus:* Upon which they conſulted the Oracle of *Dodona*, ſtill accounted the moſt ancient, and then the only Oracle in *Greece*, and having enquired whether they ſhould receive theſe Names from the *Barbarians*, the Oracle anſwer'd, they ſhould. So from that Time they invoked the Gods in their Sacrifices under diſtinct Names; and the ſame were afterwards received by the *Greeks* from theſe *Pelaſgians*. This, ſays my Author, I had from the Prieſteſſes of *Dodona*.

It is ſaid to the Honour of *Moſes*, that he was learned in all the Wiſdom of the *Egyptians*. Whence is it then that greater Abſurdities in Religion have been aſcribed to this wiſe People, than have been met with amongſt the moſt barbarous and unciviliz'd Nations? This could only proceed from the travelling *Greeks*, who underſtood little of what they ſaw, and made the worſt Uſe of what they carried home; which by their Poets was afterwards enlarged and diverſified with all the Wantonneſs of a licentious Imagination. Thus that Idolatry, which had its Foundation in the Vanity and Corruption of the human Heart, was chiefly indebted to its fabulous Bulk amongſt the *Greeks* to the warm and plaſtic Imaginations of the *Poets*, and was ſtill further improved by the Boldneſs of the *Pencil*, the fine Expreſſion of the *Chiſſel*, and the Licence of the *Stage*.

When the human Figure was firſt made the Object of idolatrous Veneration, may perhaps be difficult to determine. We read of *Graven-Images* in the Land of *Canaan* in the Time of *Moſes* and *Joſhua*. But theſe in all Probability were extremely rough and inartificial, and perhaps nothing more than upright

(1) In *Euterpe*.

Stones

Stones or ſtanding Pillars. Such as they were, however, *Cadmus* is ſaid to have carried the Uſe of them into *Greece*. I ſhould imagine that they were not worſhipped in *Egypt* till long after; eſpecially if that be true, which *Clemens* of *Alexandria* quotes *Leo* as affirming (2), in his Treatiſe of the *Egyptian* Gods, that their celebrated *Iſis* lived not till the Time of *Lynceus*, in the Eleventh Generation after *Moſes*.

It has been generally allowed that the Perſons, whoſe Memory was thus religiouſly preſerved, were ſuch as had been greatly diſtinguiſhed for the Invention of uſeful Arts, and their Beneficence to Mankind (3). But to make this Species of Idolatry go down with the People, ſomething more than a pretended Deification ſeems to have been neceſſary; becauſe in order to ſecure this extravagant Honour to their Favourites, we find the *Egyptians* arraying their Images with various Enſigns and Attributes; thus making them the Repreſentatives of ſuch natural Things as were adored already by the ſuperſtitious Herd. Thus we find *Oſiris* adorned with the Emblems of the *Sun*, *Iſis* decked with thoſe of the *Æther*, and the golden *Seraph* inſeparable from *Orus* (4). Granting therefore that there were ſuch Perſons in the World, as *Jupiter*, *Apollo*, *Bacchus*, *Iſis*, *&c.* yet we muſt allow the Attributes given, and the Ceremonies paid to them, to be ſolely applicable to the Luminaries, or to the natural Cauſes and Effects, which, it is manifeſt, were repreſented by them.

Or it may be that Mankind were not altogether ſo eager and ſo haſty in their Corruptions; that the Conſecration of eminent and virtuous Men was no more in the firſt Place than a Sort of Canonization; and that the Worſhip paid to them was only conſidered as a public Teſtimony of their Belief, that ſuch Perſons

(2) *Strmat.* l. 1. p. 322.

(3) *Suſcepit autem vita hominum, conſuetudoque communis, ut beneficiis excellentes viros in cœlum fama ac voluntate tollerent.* Cicero de Nat. Deor. l. 2. c. 24.

(4) *Infantemque vident, experrectumque Draconem.* OVID. See Chap. 6. of *Iſis*, *Oſiris*, and *Orus*.

were

were received into the Abodes of the Bleſſed, and numbered among the Sons of God. This at leaſt was the Opinion of *Cicero* (5). For that the Law commands thoſe who were conſecrated from amongſt Men, to be worſhipped; it ſhews indeed, ſays he, that the Souls of all Men are immortal; but that thoſe of the Brave and the Good are divine.

May we not therefore conclude, with Regard to the ancient *Egyptians* particularly, that they were not ignorant of the ONE SUPREME BEING, who by his Knowledge conceived the World, before he formed it by his Will: But to comply with the growing Corruptions of Mankind, in which Compliance they were extremely guilty, allow'd them to adore (and in this no Doubt they found their Account) the different Attributes of his Eſſence, and the different Effects of his Goodneſs under the Symbols of the heavenly Powers, of renowned Perſonages, and at laſt even of the terreſtrial Bodies, as Plants and Animals; thus wilfully laying the Foundation of the groſſeſt Superſtition and Idolatry.

How little the beſotted *Greeks* had to ſay for themſelves on this Head, and how ignorant indeed they were of their own religious Rites, has been remarked already. As theſe took their Gods ſo fondly from the *Egyptians*, ſo did the *Romans* theirs chiefly from *them*. This appears at large in the preceding Sheets. It muſt be confeſs'd at the ſame Time, that as ſome of theſe laſt refer the whole Multitude of their Divinities to the *Sun*, the original Object of Idolatry, thence called *the Univerſal One* (6), ſo did others of them to the GREAT AUTHOR OF NATURE, affirming "*Jupiter* "to be the *Soul of the World* (7), who formed the

(5) *Quod autem ex hominum genere conſecratos, ſicut Herculem & ceteros, cœli lex jubet, indicat omnium quidem animos immortales eſſe, ſed fortium bonorumque divinos.* De Legibus, l. 2. c. xi.

(6) *Diverſæ virtutes ſolis nomina Diis dederunt: unde ἓν τὸ πᾶν ſapientum principes prodiderunt.* Macrob. Saturn. l. 1. c. 17.

(7) St. Auguſtin de Civitate Dei, c. 11. Tome 5. p. 42, 43.

"Univerſe

" Univerſe of the four Elements, and fills and moves " it thus compacted." In the *Æther* he is *Jupiter*; in the Air *Juno*; in the Sea, *Neptune*; in the lower Parts of the Sea, *Salacia*; in the Earth, *Pluto*; in Hell, *Proſerpine*; in domeſtic Fires, *Veſta*; in the Working-Furnace, *Vulcan*; in the heavenly Bodies, the *Sun*, *Moon* and *Stars*; amongſt Diviners, *Apollo*; in Trade, *Mercury*; in *Janus*, the Beginner; in Boundaries, the *Terminator*; in Time, *Saturn*; in War, *Mars* and *Bellona*; *Bacchus* in the Vintage; *Ceres* in the Harveſt; in the Woods, *Diana*; in the Sciences, *Minerva*; and is Himſelf, in fine, the whole Multitude of vulgar Gods and Goddeſſes. Theſe are all the One *Jupiter*, whether they be conſidered, according to ſome, as Parts of Himſelf, or, according to others, as his Virtues and Attributes. This is exactly of a Piece with the Reaſoning of *Seneca*; who aſſerts that GOD may have Names in Number equal to his Gifts (8).

Notwithſtanding this, we find on ſome Occaſions, even among theſe, the monſtrous Abſurdity of making new Gods arrived to ſuch a Pitch, that Temples have been every now and then vowed and erected by Magiſtrates and Commanders, even to Creatures of their own ſudden Imagination; ſuch as the Chance of War, or their own Wiſhes or Fears had raiſed. So that *Pliny*'s Obſervation (9), with ſome Allowance for the Latitude of Expreſſion, may ſeem to have been not ill-founded; that the Extravagance of human Paſſions and Affections had made more Gods than there were Men.

(8) *Jovem illum optimum ac maximum rite dices & tonantem & ſtatorem quod ſtant beneficio ejus omnia, Stator ſtabiliterque eſt. Quæcunque velis illi nomina proprie aptabis, vim aliquam effectumque cœleſtium rerum continentia. Tot appellationes ejus poſſunt eſſe, quot munera. Hunc & Liberum Patrem & Herculem, & Mercurium noſtri putant. Quia omnium parens ſit: Quia vis ejus invicta ſit. Quia ratio penes illum eſt, numeruſque, & ordo, & Scientia, &c.* De Benef. l. 4. c. 7, 8.

(9) Nat. Hiſt. Lib. II. c. 7.

Yet

Yet upon the Whole, the Hiſtory of Religion is not ſo darkened with Error, but that, through all theſe Shades of Folly, an attentive Enquirer may ſtill diſcern the Diſpenſations of God, from the firſt Offence of Man to this Day, to have been regular and uniform, and directed to one great End, namely, his own ſupreme Glory in the Happineſs of his Creatures.

Let us therefore adore this ever-gracious Being with humble Sincerity. Let us acknowledge his infinite Mercies with a due Senſe of our own Demerits: And beware, above all Things, that we attempt not to ſet up our own weak Reaſon in Oppoſition to the declared Will and Commandments of God. This has been the great Stumbling-Block in all Ages: And from ſuch Demeanour, Confuſion of every Sort, muſt neceſſarily enſue.

OF

OF THE

MYTHOLOGY of the HEATHENS.

HAVING conſidered the Theology of the Heathens, we ſhall next give ſome Account of their Mythology; a Subject already touched upon in the Hiſtory of the Deities themſelves. We ſhall now enter into the Nature of the *Pagan* Fables, their religious Sentiments, and the Manner of their Worſhip. Here we ſhall find Truth blended with Error, and obſcured by Fiction, which has wrapt in Clouds the moſt important Doctrines, ſuch as the Creation of the World, the Fall of Man, the Deſtruction of the human Race by a univerſal Deluge, the Change produced in Nature by that great Event, the Origin of natural and moral Evil, and the final Reſtitution of all Things to their primitive Glory and Splendor. This will lead us to a ſhort View of their moral Sentiments, as well as the Nature of their Worſhip.

Notwithſtanding the great Corruption which had crept into the Worſhip of all Nations, we have ſeen that the Men of Learning and Reflection generally maintained honourable Notions of the Deity, and the moſt juſt and rational Ideas of the Obligations of moral Virtue. Philoſophers frequently aroſe, and by their Inſtructions diſperſed the Clouds of Darkneſs, if not from the Minds of the Poor and Vulgar, at leaſt from thoſe who had Leiſure and Opportunity to attend their Lectures, or to read their Works. By theſe Morality was made a Science, and Ethics became the moſt valuable Branch of Philoſophy. As the *Greeks* and *Romans* had received their Divinities from *Egypt*,

Egypt, and by miſtaking the Manners, the Cuſtoms and Language of that Nation, had made Gods of the common Symbols which they employed to teach the People to honour one God, the Author of all Good, to live in Peace, to expreſs the Times and Seaſons for the Performance of the common Occurrences of Life, and to expect a better State to come; ſo their Religion became obſcured by Fables, and a Variety of Fictions, which, while the Vulgar underſtood in a literal Senſe, their Sages endeavoured to explain and reduce to ingenious Allegories, and thereby to render the Heathen Worſhip conſiſtent with all the natural Notions of a ſupreme Deity, the wiſe Governor of the World, and by accounting for the Introduction of moral Evil, to vindicate the Rules of his Providence, and to juſtify the Ways of God to Man.

Fables are indeed a very ancient Method of conveying Truth, and are therefore to be conſidered as Veils of ſo fine a Texture, as not wholly to conceal the Beauties that lie beneath them Thus, ſays *Origen*; (10) "The *Egyptian* Philoſophers have ſublime No-
"tions with regard to the divine Nature, which they
"keep ſecret, and never diſcover to the People, but
"under the Veil of Fables and Allegories. All the
"*Eaſtern* Nations, the *Perſians*, the *Indians*, the *Sy-*
"*rians*, conceal ſecret Myſteries under their religious
"Fables. The wiſe Men of all Nations (1) ſee into
"the true Senſe and Meaning of them, whilſt the Vul-
"gar go no further than the exterior Symbol, and
"ſee only the Bark that covers them."

This was frequently the Caſe when foreign and diſtant Nations adopted what they but imperfectly underſtood. Allegories became Objects of Faith. Thus could any Thing give a more lively Idea of the

(10) *Origen* contra Celſum, Lib. I. p. 11.

(1) "Thoſe who are acquainted with theſe Myſteries," ſays *Iſocrates*, "have to themſelves very pleaſing Hopes againſt the
"Hour of Death, and which extend to a whole Eternity."
"The Myſteries," ſays *Epictetus*, "were eſtabliſhed by the
"Ancients, to regulate the Lives of Men, and to baniſh Diſor-
"ders from the World."

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State of Retribution, and the Rewards or Puniſhments which follow upon a Life of Virtue or Vice, than the Ceremonies with which the *Egyptians* buried their Dead. The *Greeks* and *Romans* ſtruck with the Ideas that were ſo ſtrongly conveyed, took the Type for the Reality: The Boat which was to convey the Body to the Place of Burial, which was with the *Egyptians* an Emblem of Death, and was called Tranquility, becauſe it carried over none but the Juſt, was repreſented by the *Greeks* and *Romans* as a Boat to carry Souls. *Cerberus*, an Hieroglyphic, carved out of Wood or Stone, to expreſs the Lamentations boſtowed on the Virtuous, became an animated Monſter. The Lake of *Acheruſia* became a viſionary River of *Tartarus*, and was called *Acheron*. The Judges that decided the Merit of the Deceaſed, were repreſented as conſigning the Spirit to final Happineſs or Miſery, and the flowery Field where the Righteous alone were buried, into that Place of Joy which the *Elizout* of the *Egyptians* was only deſigned as a faint Repreſentation. Yet notwithſtanding the Fables into which theſe Myſteries were turned, this very important Truth was ſtill conveyed, that there would be a State of Judgment in which the Virtuous would be rewarded, and the Vicious puniſhed, according to their Deſerts. The very Prayer, or Form of Abſolution, which was given by the *Egyptian* Prieſts to the Relations of the Deceaſed, contained a uſeful Leſſon to the Living, as it exhibited a conciſe Syſtem of thoſe Morals which were to entitle them to the divine Favour, and to a decent Burial in the Plains, on the Confines of the Lake *Acheruſia*. This Prayer was preſerved by *Porphyry*, who copied it from *Euphantes*, whoſe Works are now loſt, and is as follows: "O Sun, thou firſt "Divinity! And ye celeſtial Gods, who gave Life to "Man! Vouchſafe to receive me this Day into your "holy Tabernacles. I have endeavoured, to the beſt "of my Power, to render my Life agreeable to you; "I have behaved with the higheſt Veneration towards "the Gods, with whom I was acquainted in my In-"fancy; I have never failed in my Duty to thoſe

"who

" who brought me into Being, nor in natural Affec-
" tion to the Womb that bore me. My Hands are
" pure from my Neighbour's Blood; I have main-
" tained an inviolable Regard to Truth and Fidelity;
" and may I not appeal to the Silence of Mankind,
" who have nothing to lay to my Charge, as a ſure
" and certain Teſtimony of my Integrity? If, howe-
" ver, any perſonal and ſecret Fault has eſcaped me,
" and I have offended in Eating or in Drinking, let
" theſe Entrails bear all the Blame." Here the Entrails of the Deceaſed were produced by the Relations, and immediately thrown into the Lake.

But however uſeful theſe Ceremonies might be, as practiſed among the *Egyptians*, yet being conſidered as Realities by the *Greeks*, and rendered more ridiculous by the Abſurdity of their Fables, it is no Wonder that they loſt their Efficacy, and became, as *Juvenal* informs us, diſbelieved even by their Children.

But it is not at all ſtrange, that this ſhould be the Caſe with the *Greeks*, when the *Egyptians* themſelves were fallen into Idolatry, and thoſe ſimple Emblems, once ſo well known to this People, were become the Medium of their Prayers and Adorations. Every Thing had an Air of Myſtery, and theſe Myſteries were underſtood by none but the Prieſts, or thoſe to whom they were pleaſed to explain them, which was always done under the Seal of Secreſy. The Vulgar were ſuffered to continue in their Errors, ſince it might have been dangerous even for their Prieſts to attempt to open their Eyes, and to reduce their Worſhip to the Simplicity of the ancient Practice.

But here I cannot help obſerving, that notwithſtanding all that has been ſaid to the contrary, there is far from being ſufficient Reaſon for our believing, that they were ſo loſt to Reaſon and common Senſe, as to pay Adoration to the Ox, the Goat, the Crocodile, or the Produce of their Gardens; the Paſſages brought from Scripture to prove it, are far from being ſatisfactory, ſince they are capable of a very different Interpretation. Would the Children of *Iſrael*, while in the Wilderneſs, have hankered after the Onions

Onions of *Egypt*, if they had been there an Object of Worſhip. It is as abſurd to ſuppoſe it, as to imagine that the *Egyptians* could be guilty of ſo ſenſeleſs a Kind of Adoration. The Character that is given of this People in Holy Writ, ſeems ſtrongly to contradict it, when it is mentioned to the Praiſe of *Moſes*, that he was learned in all the Wiſdom of the *Egyptians*. They were indeed univerſally allowed to be the wiſeſt Nation on Earth, which they could not have been were they ſo ſtupid as to worſhip Beaſts, Birds, Fiſhes, Reptiles, Inſects, and Plants. However, their having theſe on their Symbols, added to their dreſſing up a Ram with Flowers, and having a Feſtival on the Sun's Entrance into *Aries*, and the ſame Ceremony of dreſſing up a Bull at his entering *Taurus*, and ſo of the other Signs, might give Room to Strangers to entertain this Opinion; eſpecially as theſe might be practiſed after the original Meaning was forgot: But who, that has ever ſeen a Company of young Men and Women in the Country of *England*, dancing round a Maypole, adorned with green Bows and Garlands, could be ſo abſurd as to imagine that this Diverſion was performed in Honour of the Goddeſs *Flora*. The Abſurdity of the Suppoſition is not leſs in the former Caſe than in the latter, ſince the Beaſt dreſſed up in Honour of the Sign into which the Sun was ſuppoſed to enter, was not regarded as an Object of Worſhip, though the Sun or the Stars might be adored as the Emblems, or as the Reſidence of the Deity.

Nothing has ever contributed more to diſguiſe the Truth, and to corrupt the Worſhip of the *Greeks* and *Romans*, than the Multitude of Fictions introduced by their Poets. It is this that has principally occaſioned that jumble of Images, that Indecorum in Characters, and that Abſurdity in their Fictions, which are ſo juſtly condemned by their wiſeſt Philoſophers.

It is the Province of Poetry to change the Face of Nature, to give Life and Activity to inanimate Beings, Subſtance and Form to Thought; to deify the Paſſions, and to create a World of its own. The Poet

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is not bound by the ſame Laws as other Men; he has a Power that enables him to create and deſtroy at Pleaſure, and with the ſame Eaſe he forms Gods (2), Heroes, Men and Monſters. He makes quick Tranſitions from Reality to Fiction; from Fiction to Reality, and from thoſe Gods which he believes to thoſe of his own creating: And from hence ariſes a principal Source of that Confuſion which has given ſuch different Interpretations to, and which renders it ſo difficult to explain the ancient Mythology. The *Greek* and *Roman* Poets have almoſt always preferred the Marvellous and the Sparkling, to the Simplicity of naked Truth. If a Princeſs died of Grief for the Loſs of her Huſband or her Child, ſhe was changed into a Rock or Fountain; inſtead of ſaying that *Cephalus* roſe with the Sun, *Aurora* muſt be in Love with the Youth, and force him abroad. To repreſent the long Life of *Iolaus*, the Goddeſs of Health muſt renew his Age. Inſtead of ſaying that *Endymion* ſtudied on the Mountains of *Caria*, the Courſe of the Moon, they tell us, that he had there an Interview with *Diana*; and that her ſtaying with her Gallant was the Cauſe of Eclipſes: But as theſe Amours could not laſt for ever, they were obliged to invent a new Fable, to account for them another Way, and therefore they feigned that ſome Sorcereſs of *Theſſaly*, by her Enchantments, drew down the Moon to the Earth. To account for the perpetual Verdure of the Laurel, they talked of the Amours of *Apollo* and (3) *Daphne*. To expreſs the Agility and Swiftneſs of *Periclymenus*, they affirmed that he was able to aſſume all Shapes, and at laſt turned himſelf into an Eagle. *Amphion*, by his Oratory, prevailed on a barbarous People to build a City, and to dwell in Society; he is therefore ſaid to raiſe up the Walls of *Thebes* by the Sound of his Lyre, and *Orpheus* to charm the Lions and Tyger, and to move the Rocks and Trees by his Harmony;

(2) The ancient Heroes were ſuppoſed to be a middle Kind of Beings, that partook both of the Nature of Gods and Men.

(3) The Laurel was called by the *Greeks Daphne*.

becauſe

becauſe nothing could withſtand his Perſuaſion, or reſiſt the Force of his Eloquence.

Who would imagine that by the Wings of *Dædalus* and *Icarus*, were ſignified a Ship under Sail? That all the Changes of *Achelous* were only frequent Inundations? That by the Combat of *Hercules* with the God of that River, was only meant a Bank that was raiſed to prevent its Overflowing? That *Hercules* encountering the *Hydra* of *Lerna*, ſignified no more than a Man's draining a marſhy Country; or that *Hercules* ſeparating with his Hands the two Mountains *Calpe* and *Abyla*, when the Ocean ruſhed in with Violence, and found a Paſſage into the Mediterranean, meant no more, perhaps, than that in the Time of one *Hercules*, the Ocean, by the Aſſiſtance of an Earthquake, broke a Neck of Land, and formed the Straits of *Gibraltar*? Or that the Fable of *Paſiphae* contains nothing but an Intrigue of the Queen of *Crete* with a Captain named *Taurus*?

Who could believe that *Scylla* and *Charybdis*, thoſe dreadful Monſters that devoured all Paſſengers, were only two dangerous Rocks near the Iſland of *Sicily*, rendered famous by their being frequently fatal to Mariners? That the frightful Monſter which ravaged the Plains of *Troy*, was the Inundations of the Sea; or that *Heſione*'s being expoſed to this Monſter, meant no more than that ſhe was to be given to him who put a Stop to theſe Inundations?

Thus, ſays the *Abbe Banier*, if we would diſtinguiſh Truth from Fiction, whenever a Poet brings a God upon the Stage, he ought to be ſet aſide: What *Homer* and *Virgil* aſcribe to *Minerva*, is to be attributed to Prudence and good Conduct. It is no longer the Exhalations that produce Thunder, but *Jupiter* armed to affright Mortals. If a Mariner perceives a riſing Storm, it is angry *Neptune* ſwelling the Waves. *Echo* ceaſes to be a mere Sound, and becomes a Nymph bewailing the Loſs of her *Narciſſus*.

Thus by the Cloud with which *Minerva* concealed *Ulyſſes*, is meant the Darkneſs of the Night, which ſuffered him to enter the Town of the *Phænicians* without

without being diſcovered; and when *Priam* is conducted by *Mercury* into the Tent of *Achilles*, we are only to underſtand, that he ſet out to obtain *Hector*'s Body in the Dark, with a Preſent to appeaſe his Anger. If the Delights of the Country of the *Lotophagi* detain the Companions of *Ulyſſes*, we are told by *Homer*, that the Fruits of that Iſland made thoſe who taſted them loſe all Remembrance of their Families, or their native Country. This is an ingenious Fiction intended to convey this important Truth, that the Love of Pleaſure debauches the Mind, and baniſhes from the Heart every laudable Affection. If they loiter at the Court of *Circe*, and abandon themſelves to Riot and Debauchery, this pretended Sorcereſs, with great Elegance and Strength of Expreſſion is ſaid to turn them into Swine. Thus he elegantly conveys this moral Sentiment, That as the principal Diſtinction between a Brute and a reaſonable Creature conſiſts in a Power to exerciſe his Reaſon, when this is loſt he is rather a Brute than a Man, and therefore inſtead of ſimply ſaying, that the Deſires and Affections are become brutal, he mentions the Body as aſſuming that Form which beſt ſuits with the Diſpoſition of the Mind. The Narration would be thought too ſimple and unadorned was he to ſay, that *Ulyſſes* was expoſed to ſeveral Storms; he muſt have *Neptune*'s Reſentment, who takes this Method of revenging the Death of his Son *Polyphemus*. What an Apparatus of Fiction is introduced before *Achilles* can kill *Hector!* His Armour is made by *Vulcan*; his Mother to render him invulnerable, had dipped him in the River *Styx*. *Minerva* aſſumes the Form of *Deiphobus*, that *Hector* may be deceived by imagining that he had the Aſſiſtance of his Brother; *Jupiter* takes the Scales, weighs the Deſtinies of the two Heroes, and ſeeing *Hector*'s ſink, abandons him to his Fate, and then *Achilles* takes away his Life. *Homer*, inſtead of informing us, that after the bloody Battle fought on the Banks of the *Xanthus*, that River being choaked up with dead Bodies, overflowed the Plain, till taking them out of the Water, they kindled a Funeral Pile, and conſumed them

them to Aſhes: Inſtead of this, what a Variety of Machinery is employed! The River feeling himſelf oppreſſed, utters his Complaints to *Achilles*, but receiving no Satisfaction, ſwells againſt him, and purſues him with ſuch Rapidity, that he would certainly have been drowned, if *Neptune* and *Minerva* had not been commiſſioned by *Jupiter* to moderate his Wrath, by promiſing him a ſpeedy Satisfaction. When this great Poet would let us know, that after the Retreat of the *Greeks* an Inundation from the Sea deſtroyed the famous Wall they had built during the Siege of *Troy*, to protect them from the Enemy: He ſays, that *Neptune* enraged at the *Greeks*, begs of *Jupiter* to ſuffer him to beat it down with his Trident; and having prevailed on *Apollo* to give him his Aſſiſtance, they labour in Concert to perform this arduous Taſk. So when *Turnus* cauſed the Fleet of *Æneas* to be ſet on Fire, *Virgil* introduces *Cybele*, who inſtantly transforms the Veſſels into Nymphs.

If the Poet, ſays *Lactantius*, found it for his Intereſt to flatter or conſole a Prince for the Loſs of his Son, it was but giving him a Place amongſt the Stars. Shepherds were all Satyrs or Fauns; Shepherdeſſes, Nymphs or Naiads; Ships, flying Horſes; Men on Horſeback, Centaurs; every lewd Woman was a Syren or a Harpy; Oranges were Apples of Gold; and Arrows and Darts, Lightning and Bolts of Thunder.

The Rivers and Fountains had their tutelary Deities, and ſometimes were repreſented as being Deities themſelves; the uniting their Streams was called Marriage, and Brooks and Canals were ſtiled their Children. If they would ſpeak of the Rainbow, that too muſt be a Goddeſs dreſſed in the richeſt Colours; and as they were at a Loſs how to account for the Production of this ſeeming Phænomenon, it was called the Daughter of *Thaumas*, a poetical Perſonage, whoſe Names ſignifies *Wonderful*.

Sometimes a Concern for the Honour of the Ladies became a Source of Fables. If a Princeſs proved too frail to withſtand the Attempts of her Lover, her Flatterer, to ſkreen her Reputation, immediately called

led in the Aſſiſtance of ſome enamoured God; this was eaſily believed by the ignorant Vulgar; for they could ſuppoſe none but a divine Perſon could preſume to attempt one of her Rank, or could be able to thaw the Coldneſs of the inſenſible Fair. Thus her Reputation was unſullied, and inſtead of becoming infamous, ſhe was highly honoured, and the Huſband himſelf, inſtead of being offended, partook of her Glory. A great Number of Fables were derived from this Source. Nor is the Story of *Rhea Sylvia* (4), the Mother of *Rhemus* and *Romulus*, and of *Paulina* (5), the only Inſtances to be found in Hiſtory of the Credulity of Huſbands and Parents. From this Source, and the Lewdneſs or Corruption of the Prieſts, were doubtleſs derived many of the Fables relating to the Amours of the Gods.

At other Times, the ſtrangeſt Transformations ſprung only from a Similitude of Names, and conſiſted in a Play of Words; thus *Cygnus* was transformed into a Swan; *Picus*, into a Wood-pecker; *Hieraſe*, into a Spar-Hawk; the *Cercopes*, into Monkies; and *Alopis*, into a Fox.

Thus the ancient Poets gave Riſe to innumerable Errors, and indeed the Painters and Statuaries have employed all their Skill to confirm and ſtrengthen the Deluſion. The Poets have ſpread an Air of Fiction

(4) Her Uncle, *Amulius*, having found Means to get into her Apartment, *Numitor*, her Father, ſpread a Report, that the Twins, of which ſhe was delivered, proceeded from the Embraces of the God of War. Dion. de Halic. Ant. Rom. Lib. I. Tit. Liv. Lib. I.

(5) A young Roman Knight, called *Mundus*, falling in Love with *Paulina*, and finding all his Endeavours to conquer her Virtue prove fruitleſs, corrupted the Prieſts of *Anubis*, who perſuaded her to believe, that the God was ſtruck with her Beauty, on which ſhe was that very Night led by her Huſband to the Temple. A few Days after, ſeeing *Mundus*, whom ſhe happened accidentally to meet, he let her into the Secret; *Paulina*, enraged and filled with Indignation, carried her Complaint before *Tiberius*, who ordered the Statue of *Anubis* to be thrown into the *Tiber*, his Prieſts to be burnt alive, and *Mundus* to be ſent into Exile.

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over ſerious Hiſtories, diſguiſed and altered Facts (6), and rendered the divineſt Truths fabulous. This in nothing appears more evident, than in the Account they have left us of the Origin of the World, which ſeems partly compoſed of Traditions handed down from the Sons of *Noah*, partly of the Fictions and Ornaments introduced by the Poets, and partly from their endeavouring to reconcile confuſed and imperfect Traditions with popular Opinions, and the Corruptions introduced into religious Worſhip. This, it is proper for us particularly to examine, as it is an Enquiry abſolutely neceſſary to explain many of the Pagan Fables, and to give us juſt Ideas of their religious Sentiments, which will be found much plainer expreſſed by their Philoſophers than their Poets.

The ancient Opinion, that the World was formed from that Chaos, or a confuſed Concourſe of Matter, which *Heſiod* calls the Father of the Gods, probably had its Riſe from a literal Interpretation of the Beginning of that ſublime Deſcription, which *Moſes* gives us of the Creation (7); where, before the Formation of any Part of the Univerſe, it is ſaid, *The Earth was without Form, and void, and Darkneſs was upon the Face of the Deep*, as the latter Part of the Verſe, where the Spirit of God is repreſented as *moving or hovering over the Waters*, might give the

(6) The *Abbe Banier*, from whom we have borrowed many of theſe Remarks, ſays, "That *Homer*, of a faithleſs Proſtitute, "has made his chaſte *Penelope*, and *Virgil*, of a Traitor to his "Country, has given us the *pious Hero*; of a Renegado, who "loſt his Life in a Battle againſt *Mezentius*, he has made a "Conqueror and a Demi-God. The ſame Poet has not yet "even ſcrupled to reflect Diſhonour on *Dido*, a Princeſs of ſtrict "Virtue, and diveſting her of the Reputation ſhe had acquired "for Chaſtity and Courage, has repreſented her as indulging an "infamous Paſſion, and a Cowardice capable of Deſpair. Al-"moſt all of them have conſpired to make *Tantalus* paſs for a "Miſer, and have ſet him in the Front of the Avaricious, in the "Center of Hell; where he is repreſented as ſuffering a Pun-"iſhment proportionable to his Guilt. Thus they have treated "a Man, who, according to *Pindar*, was a religious and a ge-"nerous Prince." *Banier*, Vol. I. Book I. c. 4.

(7) Gen. i. 2.

Egyptians, the *Phœnicians*, the *Chaldeans*, the *Perſians*, and the *Indians*, the Idea which they mean to expreſs when they talk of the Egg of the World.

But it was not ſufficient for *Heſiod* to make a God of *Chaos*, to deſcribe the Order that ſprang from this Confuſion; *Chaos* muſt have an Offſpring, and therefore inſtead of ſaying like *Moſes*, that *Darkneſs was upon the Face of the Deep*; he ſays, *Chaos* brought forth *Gloomineſs* and *Night*; and to continue the Genealogy, inſtead of ſaying with the inſpired Writer, *God divided the Light from the Darkneſs*, he expreſſes ſomething like the ſame Idea, by adding, that from *Night* ſprang *Air* and *Day*. *Moſes* ſays, that *God ordered the dry Land to appear, and created the Firmament which he called Heaven*; *Heſiod* ſays, that the Earth begat *Heaven*, the high Mountains and the *Caves*. He then informs us of the *Ocean*, who was the Father of *Springs* and *Rivers*, of the Birth of the *Sun* and *Moon*, and ſeveral other Gods of the like Kind.

It is very evident, that this whole Account is nothing more than an allegorical Hiſtory of the Formation of all Things, in which the various Parts of Nature are perſonated; but the Hand of the great Architect is wanting. *Ovid* treats this Subject in a more intelligible Manner, and with great Beauty introduces the Creator, whom he calls God, or Nature, forming the various Parts with the utmoſt Regularity and Order. But in nothing does he come ſo near to *Moſes*, as in the Account he gives of the Formation of Man, which, as well as *Moſes*, he makes the laſt Work of the Creation, and introduces *Prometheus*, or Council, forming him of Clay, in the Image of the Gods.

A Creature of a more exalted Kind
Was wanting yet, and then was Man deſign'd,
Conſcious of Thought, of more capacious Breaſt,
For Empire form'd, and fit to rule the reſt (8).

(8) *Ovid*, Lib. I.

From

From this Introduction it will not admit of a Doubt, but that *Ovid* underſtood the Story of *Prometheus* in the literal Senſe. And as to the Circumſtance which he omits, of his taking Fire from Heaven to animate the lumpiſh Form; what is this, ſays a modern Author, but *God's breathing into his Noſtrils the Breath of Life?*

Father *Liffiteau* (9) gives us an Account of a very whimſical Opinion maintained by the *Iroquois*, one of the moſt conſiderable of all the Savage Nations. They believe that in the Beginning there were ſix Men (10); but as yet there being no Earth, theſe Men were carried about in the Air at the Mercy of the Winds. As they had no Women they foreſaw that their Race muſt ſoon come to an End; at laſt they learned that there was one in Heaven, on which it was agreed, that one whom they fixed upon ſhould go and fetch her from thence; the Attempt was dangerous, but it was accompliſhed by the Aſſiſtance of the Birds, who waſted him thither on their Wings. Upon his Arrival he waited for the Woman's coming out to draw Water, and as ſoon as ſhe appeared, he ſeduced her by offering her a Preſent. The Lord of Heaven knowing what had paſſed, baniſhed this Woman, and a Tortoiſe received her on its Back; when the Otter and the Fiſhes drawing up Mud from the Bottom of the Water, formed of the Body of the Tortoiſe a ſmall Iſland, and this encreaſing by Degrees was the Original of the Earth. The Woman had at firſt two Sons, one of whom arming himſelf with offenſive Weapons, ſlew his Brother; and that after this ſhe had ſeveral Children, from whom ſprang the reſt of Mankind.

Wild and extravagant as this Tradition is, yet it ſeems at leaſt to be founded on a Remnant of the primitive Hiſtory of the World, the Baniſhment of *Eve* from the terreſtrial Paradiſe, and the Murder of *Abel*

(9) Manners of the Savages, Vol. I.

(10) The People of *Peru* and *Braſil* agree upon the ſame Number.

by *Cain* his Brother. Thus they altered the Tradition, though Part of it was ſtill retained.

And here it cannot be improper to mention a Fable, which *Plato* puts into the Mouth of *Ariſtophanes* (1); "The Gods, ſays he, formed Man at firſt of a round "Figure, with two Bodies, two Faces, four Legs, "four Feet, and both Sexes. Theſe Men were of "ſuch extraordinary Strength, that they reſolved to "make War upon the Gods; *Jupiter*, incenſed at "this Enterprize, would have deſtroyed them as he "had done the Giants; but ſeeing that by this Means "he muſt have deſtroyed the whole human Race, "he contented himſelf with dividing them aſunder; "and at the ſame Time ordered *Apollo* to ſtretch over "the Breaſt, and other Parts of the Body, the Skin, "as it is at preſent. Theſe two Parts of one Body "thus disjoined, want to be re-united; and this is "the Origin of Love."

Ovid mentions only the Formation of Man, without taking the leaſt Notice of *Eve*, in which he evidently copies the Account given us by *Moſes*, who omits mentioning this in his general Hiſtory of the Creation. And the Hint of this Fable was probably taken from this Circumſtance, where the Scripture ſays (2), *God created Man*, and then adds, *Male and Female created he them*; and the Circumſtance of their being cut aſunder, the cloſing up the Fleſh, and the Reaſon given for conjugal Love, from *Eve*'s being made of a Rib taken out of *Adam*'s Side, and his ſaying upon this, *She is Bone of my Bone, and Fleſh of my Fleſh; therefore ſhall a Man leave his Father and Mother, and cleave unto his Wife* (3).

From hence it ſeems at leaſt probable, that the Writings of *Moſes* were not unknown to the *Greeks*, which makes it the more likely, that theſe Writings, or a more antient Tradition, gave Riſe to the different Repreſentations the *Pagans* have given us of an original State of Innocence, which was an Object of

(1) *Plato* in his Banquet. (2) Gen. i. 27.
(3) Gen. ii. 21, 22, 23, 24.

Faith

Faith amongſt all civilized Nations. This has been painted in the moſt beautiful Colours, by the Heathen Poets, under the Diſtinction of the golden Age, or the Reign of *Saturn*. This was the pre-exiſtent State of *Pythagoras*, and of all the Eaſtern Nations; from whence it is eaſy to ſee that the *Abbe Banier* muſt be greatly miſtaken, when he ſays (4), that the golden Age had only a Relation to the antient Inhabitants of *Latium*, after the Arrival of *Janus*, who, according to him, ſoftened the Ferocity of their Manners, gave them Laws, and brought them to live together in Cities and Villages. *Plato*, ſpeaking of the Creator of the World, ſays (5), "This Architect had a Mo-" del, by which he produced every Thing, and this " Model is himſelf. The World was perfect in its " Conſtitution, perfect in the various Parts that com-" poſe it, and was ſubject neither to the Diſeaſes nor " to the Decay of Age. God was then the Prince, " the common Parent of all; he governed the World " by himſelf, as he governs it now by inferior Deities: " Rage and Cruelty did not then prevail upon Earth, " War and Sedition were entirely unknown, God " himſelf took Care of the Suſtenance of Mankind, " and was their Guardian and Shepherd: There " were no Magiſtrates, no Civil Polity as now. In " thoſe happy Days Men ſprung from the Boſom of " the Earth, which produced them of itſelf, as it " produces Flowers and Trees. The fertile Fields " yielded Corn and Fruit, without the Labour of " Tillage. Mankind being troubled with no Incle-" mency of the Seaſons, had no need of Raiment to " cover their Bodies; they took their Reſt on Beds " of ever verdant Turf (6); every Thing was beau-" tiful, harmonious and tranſparent; Fruits of an " exquiſite Taſte grew ſpontaneouſly; and it was " watered with Rivers of Nectar; they there breath-" ed the Light as we breathe the Air, and drank Wa-" ters which were purer than Air itſelf."

(4) *Banier*, Vol. II. p. 271. (5) *Plato* in Timæus, p. 1047.
(6) *Plato* in Timæus, p. 537, 538.

Theſe were the Sentiments not only of the *Greeks* and *Romans*, but of all the (7) *Eaſt*. The ancient *Chineſe* Authors diſtinguiſh the two States of Man before and after the Fall, by the two Heavens, and deſcribing the firſt; "All Things ſay they, were then "in an happy State, every Thing was beautiful, every "Thing was good, all Beings were perfect in their "Kind. In this happy Age, Heaven and Earth em-"ployed all their Virtues jointly to embelliſh Nature. "There was no jarring in the Elements, no In-"clemency in the Air; all Things grew without La-"bour; an univerſal Fertility reigned. The active "and paſſive Virtues conſpired together to produce "and perfect the Univerſe" And again, "Whilſt "the firſt State of Heaven laſted, a pure Pleaſure and "perfect Tranquility reigned over all Nature. There "were neither Labour nor Pain, nor Sorrow nor "Crimes (8)."

But as the Heathens could not believe that it was conſiſtent with the Goodneſs of a wiſe and infinitely benevolent Being, to create a World in the diſordered State in which this Earth is at preſent, ſo nothing perplexed them more than the Difficulty of accounting for the Introduction of natural and moral Evil. The Story of *Pandora* and her Box, though it ſeems to have ſome Relation to that of *Eve*, as ſhe was created by the ſame *Prometheus*, was the firſt Woman, and the firſt who introduced Miſery and Death into the World, yet could not give Satisfaction to any reaſonable Mind. *Heſiod* had given it too much the Air of a Fiction, and indeed it ſeems only a fine Allegory, to ſhew the Conſequences of Diſobedience in Things, to Appearance, the moſt indifferent; that from hence ſpring

(7) The *Bramins* of *India* teach, "That Souls were origin-"ally created in a State of Purity; but having ſinned, were "thrown down into the Bodies of Men or of Beaſts according to "their reſpective Demerits; ſo that the Body where the Soul "reſides is a ſort of Dungeon or Priſon." Vide *A. Rogers* on the Religion of the *Bramins*.

(8) *Dubald's* Hiſt. of *China*, in his Abſtract of the *Chineſe* Claſſics.

innumerable

innumerable Evils; while Hope, which only can alleviate them, ſtays behind. It was doubtleſs in this Light that this Fable was conſidered by the Men of Senſe and Underſtanding. It could give no Satisfaction to the penetrating Genius of the Philoſophers, and therefore *Pythagoras* adopted the Notion of Tranſmigration, and of a pre exiſtent State which he learnt from the *Egyptians*, Opinions which *Plato* ſometimes ſeems firmly to believe, and at others mentions only as an ingenious Allegory: However, with theſe Sentiments each of theſe great Men attacked the Opinions of thoſe who, on Account of the Introduction of Evil, denied a Providence, by proving that the Diſorder of the World, and the Miſery and Death to which Man is ſubject, are only the Conſequences which Men have brought upon themſelves by their Crimes. "Our Alienation from God, ſays *Pythagoras*, (9), and the Loſs of the Wings which uſed "to raiſe us up to heavenly Things, have thrown us "down into the Region of Death, which is over-run "with all Manner of Evils; ſo the ſtripping ourſelves "of earthly Affections, and the Revival of our Virtues, make our Wings grow again, and raiſe us "up to the Manſions of Life, where true Good is to "be found without any Mixture of Evil." This is more fully explained by *Plato*, who ſays, "That the "etherial Earth, the ancient Abode of Souls, is "placed amongſt the Stars in the pure Regions of "Heaven; but that, as in the Sea, every Thing is "altered and diſfigured by the Salts that abound in "it; ſo in our preſent Earth, every Thing is de"formed, corrupted, and in a ruinous Condition, if "compared with the primitive Earth." In other Places he endeavours to account for this imaginary Change in the Reſidence of Man; he repreſents the Univerſe, as filled with innumerable Worlds inhabited by free Spirits, qualified to enjoy the double Felicity of contemplating the divine Preſence, and of admiring him in his Works. But as the Sight of the ſupreme

(9) Hierocl Comm. in aurea Carm. p. 187.

Good muſt neceſſarily engage all the Love of his Creatures, the Will could never offend while the Soul had an immediate View of the divine Eſſence; he therefore ſuppoſes, that at ſome certain Intervals theſe Souls quitted the divine Preſence, to ſurvey the Beauties of Nature, and to feed on the more proper Food of infinite Beings, and that then it became poſſible for them to adhere to theſe, and to ſuffer themſelves to be alienated from the Love of the Supreme, when they were thrown into ſome Planet fitted for their Reception, there to expiate their Guilt in human Bodies, till they are cured and recovered to Virtue by their Sufferings; that Souls leſs degraded than others dwell in the Bodies of Philoſophers; and the moſt deſpicable of all animate the Bodies of Tyrants; and that after Death they will be more or leſs happy, according as they have in this Life loved Virtue or Vice.

Though theſe Sentiments are not conformable to the *Moſaic* Account of the Fall, yet they are nevertheleſs very ſublime, and have a natural Tendency to promote that Love of God, that Reſignation to the divine Will, and that Rectitude of Life, which was ſo ſtrongly inculcated in the Old and New Teſtament. In ſeveral Things, however, both *Moſes* and Heathen Philoſophers agree; they equally aſſert, that Man was created in a State of Innocence, and conſequently in a State of Happineſs, but that debaſing his Nature, and alienating himſelf from God, he became guilty, ſubject to Pain, Diſeaſes and Death, and to all thoſe Afflictions which are neceſſary to awaken his Mind, and, to call him to his Duty: That we are no Strangers here, that this is a State of Trial, and that it is as much our Intereſt as Duty, to fit ourſelves by a Courſe of Virtue and Piety, for a nobler and more exalted State of Exiſtence. The *Egyptians* (10) and *Perſians* (1) had other Schemes, wherein the ſame important

(10) The *Egyptians* derive their Source of natural and moral Evil, from a wicked Spirit whom they call *Typhon*,

(1) The *Perſians* deduce the Origin of all the Diſorder and Wickedneſs

important Truths were conveyed, though according to the Genius of thoſe Countries, they were wrapped up in Allegories. *Plutarch* has given us his Sentiments on the ſame Subject, and they are too juſt and rational to be omitted. "The World, at its Birth, "ſays he (2), received from its Creator all that is "good: Whatever it has at preſent, that can be "called wicked or unhappy, is an Indiſpoſition foreign "to its Nature. God cannot be the Cauſe of Evil, "becauſe he is ſovereignly good: Matter cannot be "the Cauſe of Evil, becauſe it has no active Force; "but Evil comes from a third Principle, neither ſo "perfect as God, nor ſo imperfect as Matter."

The *Indian* and *Chineſe* Authors are ſtill more explicit in their Account of the Fall of Man, than the Philoſophers we have mentioned, and ſpeak of this great Event in ſuch Terms, as muſt raiſe the Admiration of every Reader. One of their Authors (3) ſpeaking of the latter Heaven, or the World after the Fall, ſays, "The Pillars of Heaven were broken, the "Earth was ſhaken to its Foundations; the Heavens "ſunk lower towards the North; the Sun, the Moon "and the Stars changed their Motions; the Earth "fell to Pieces; the Waters encloſed within its Boſom "burſt forth with Violence, and overflowed it. Man "rebelling againſt Heaven, the Syſtem of the Uni-

Wickedneſs in the World from evil Spirits, the chief of whom they call *Ahrim* or *Arimanius*. Light, ſay they, can produce nothing but Light, and can never be the Origin of Evil: It produced ſeveral Beings, all of them ſpiritual, luminous and powerful; but *Arimanius* their Chief had an evil Thought contrary to the Light: He doubted, and by that doubting became dark; and from hence proceeded whatever is contrary to the Light. They alſo tell us, that there will come a Time when *Arimanius* ſhall be compleatly deſtroyed, when the Earth ſhall change its Form, and when all Mankind ſhall enjoy the ſame Life, Language and Government. See Dr. *Hyde*'s ancient Religion of the *Perſians*.

(2) *Plutarch* de Anim. form. p. 1015.

(3) The Philoſopher *Hoinant ſe*. See an Account of his Works in Duhald's Hiſt. of *China*.

" verſe wasquite diſordered." Other Authors (4) ſtill more ancient expreſs themſelves thus: " The univer-
" ſal Fertility of Nature degenerated into an ugly Bar-
" renneſs, the Plants faded, the Trees withered
" away, diſconſolate Nature refuſed to diſtribute her
" uſual Bounty. All Creatures declared War againſt
" one another; Miſeries and Crimes overflowed the
" Face of the Earth. All theſe Evils aroſe from Man's
" deſpiſing the Supreme Monarch of the Univerſe:
" He would needs diſpute about Truth and Falſhood,
" and theſe Diſputes baniſh'd the eternal Reaſon.
" He then fixed his Looks on terreſtrial Objects, and
" loved them to exceſs; hence aroſe the Paſſions; he
" became gradually transform'd into the Objects he
" loved, and the celeſtial Reaſon entirely abandon'd
" him."

It was the Opinion of *Socrates* and *Plato*, that the Soul only was the Man, and the Body nothing more than a Priſon, a Dwelling-Place, or a Garment; and conſequently, that they had no neceſſary Connection with each other, ſince the Soul being entirely diſtinct from Matter, might live, and think, and act, without the Aſſiſtance of ſuch groſs Organs, and would only begin to exert itſelf with its native Freedom, when the Clog of the Body was ſhaken off and deſtroyed. The Mind then, in his Eſteem, was the only Part worthy of our Care; and that our principal Study ſhould therefore be to raiſe and exalt its Faculties, to improve in Virtue and in Piety, and in all thoſe Diſpoſitions which will bring us to a nearer Reſemblance to the ſupreme and only perfect Mind.

And here it cannot be amiſs to obſerve, that the Notion of good and bad Dæmons, which was almoſt univerſally believed, had a very near Relation to our Ideas of Angels and Devils, as they were a middle Claſs of Beings, ſuperior to Men and inferior to the Gods; the one Species endeavouring to inſpire Motives to Virtue, and to ſhield

(4) *Wentſe* and *Lientſe*. See *Dukald*.

from

from Danger the other leading to Sin and Ruin. *Plato* and *Jamblicus*, who as well as *Socrates*, believed the Exiſtence of theſe tutelary Deities, denied that wicked Spirits had any Influence on human Affairs. Theſe Philoſophers maintained the Liberty of the Will, and at the ſame Time endeavoured to prove the Neceſſity Man frequently ſtood in of being favoured with the divine Aſſiſtance, which they imagined they partook of by the Intervention of theſe Beings. They believed that (5) "Every Man had "one of theſe Genii, or Dæmons for his Guardian, "who was to be the Witneſs, not only of his Actions, "but of his very Thoughts; that at Death the Genius "delivered up to Judgment the Perſon who had been "committed to his Charge; that he is to be a Wit-"neſs for or againſt him, and according to his Deci-"ſion his Doom is to be pronounced."

The Notion of Guardian Angels has been contended for by many Chriſtians, who alledge ſeveral Paſſages of Scripture, that ſeem to favour this Doctrine, while others have turn'd all that has been ſaid of theſe Genii into Allegory; and aſſert, that by the two Dæmons, the one good, and the other bad, are meant the Influences of Conſcience, and the Strength of Appetite.

It is very evident, however, that the *Greeks* had an Idea of theſe Beings, and that their Exiſtence was generally believed. Hence according to *Plutarch*, came their Fables of the *Titans* and Giants, and the Engagements of *Python* againſt *Apollo*; which have ſo near a Reſemblance to the Fictions of *Oſiris* and *Typhon*. Theſe were Beings ſuperior to Men, and yet compoſed of a ſpiritual and corporeal Nature; and conſequently capable of animal Pleaſures and Pains. The Fictions relating to the Giants, in Mr. *Banier*'s Opinion (6), took their Riſe from a Paſſage in *Geneſis*; where it is

(5) *Apuleius* on the Dæmon of *Socrates*.

(6) *Banier*, Vol. I. 121. 122.

ſaid,

ſaid, that the (7) Sons of God, whom the Ancients ſuppoſed to be the Guardian Angels, became enamoured with the Daughters of Men, and that their Children were mighty Men, or Giants, the Word in the Original ſignifying either Giants, or Men become monſtrous by their Crimes; their Heads inſtead of their Guilt, were ſaid to reach to the Clouds, while the Wickedneſs of their Lives might not improperly be termed fighting againſt God, and daring the Thunder of Heaven. But however this be, it will hardly be doubted, but that this Paſſage might give Riſe to the Amours of the Gods and Goddeſſes, and their various Intrigues with Mortals. As the frequent Appearance of real Angels to the Patriarchs, and the hoſpitable Reception they met with under the Diſguiſe of Travellers, might give Room for the Poets to form, upon the ſame Plan, the Tales of *Baucis* and *Philemon*, and to contraſt that beautiful Picture of humble Content, and of the Peace that bleſſed the homely Cottages of the innocent and good, with the Story of *Lycaon*, who wanting Humanity, and being of a ſavage inhoſpitable Temper, is, with great Propriety, ſaid to change his Form into one more ſuitable to the Diſpoſition of his Mind. The Moral of this Fable is, that Humanity is the Characteriſtick of Man; and that a cruel Soul in a human Body is only a Wolf in Diſguiſe.

It is certain that the Traditions relating to the univerſal Deluge, have been found in almoſt all Nations; and though the Deluge of *Deucalion* ſhould not appear to be the ſame as that of *Noah*, it cannot be doubted but that ſome Circumſtances have been borrowed from *Noah*'s Hiſtory, and that theſe are the moſt ſtriking Parts of the Deſcription. *Lucian*, ſpeaking of the ancient People of *Syria*, in the Country where the Deluge of *Deucalion* is ſuppoſed to have happened, ſays (8) that "The *Greeks* aſſert in their Fables, that the

(7) *Gen.* vi. 2. By the Sons of God, is here undoubtedly meant the Deſcendents of *Seth*, who had probably this Title given them, to diſtinguiſh them from the Deſcendents of *Cain*, who were called the Sons of Men.

(8) De Dea Syria.

"firſt

" firſt Men being of an inſolent and cruel Diſpoſition, " inhuman, inhoſpitable, and regardleſs of their Faith, " were all deſtroyed by a Deluge; the Earth (9) pour- " ing forth vaſt Streams of Water, ſwelled the Rivers, " which, together with the Rains, made the Sea riſe " above its Banks and overflow the Land, ſo that all " was laid under Water, that *Deucalion* alone ſaved " himſelf and Family in an Ark, and two of each kind " of wild and tame Animals, who loſing their Ani- " moſity, entered into it of their own accord. That " thus *Deucalion* floated on the Waters till they be- " came aſſuaged, and then repaired the human " Race."

We are alſo informed, that this Veſſel reſted on a high Mountain; and *Plutarch* even mentions the Dove, and *Abydinus* ſpeaks of a certain Fowl being let out of the Ark, which finding no Place of Reſt returned twice into the Veſſel. We are told too that *Deucalion*, a Perſon of ſtrict Piety and Virtue, offered Sacrifice to *Jupiter* the Saviour. Thus the ſacred Writings inform us, that *Noah* offered Sacrifices of clean Beaſts in Token of Gratitude to God, for having graciouſly preſerved both him and his Family.

The *Chaldean* Authors have alſo related a Tradition, which undoubtedly can only refer to this celebrated Event; and which, for its Singularity, deſerves to be mentioned (10). *Chronus* (or *Saturn*, ſay they) appearing to *Xiſuthrus* in a Dream, informed him, that on the Fifteenth of the Month *Daſius*, a Deluge would deſtroy Mankind, at the ſame Time enjoining him to write down the Origin of the Hiſtory, and End of all Things, and then to conceal the Writing in the Earth, in the City of the Sun, called *Sippara*. He was next enjoined to build a Ship, to provide neceſſary Proviſions, and to enter into it himſelf with his Friends and Relations, and to ſhut in with them the Birds and four-footed Beaſts. *Xiſuthrus* obeyed the Orders that had been given him, and made a Ship two Furlongs in

(9) The ſame Thought is expreſſed by *Moſes*, who ſays, *The Fountains of the great Deep were broken up.*

(10) See Syncell. Chronolog. p. 38.

Breadth,

Breadth, and five in Length; which he had no ſooner entered, than the Earth was overflowed.

Some Time after, perceiving that the Waters were abated, he let out ſome Fowls, but finding neither Food nor Reſting-Place, they returned into the Veſſel. In a few Days more he ſent out others, who returned with Mud in their Claws; but the third Time he let them go they returned no more: From whence he concluded, that the Earth began to appear: He then made a Window in the Veſſel, and finding that it had reſted on a Mountain, came forth with his Wife, his Daughter, and the Pilot, and having paid Adoration to the Earth, raiſed an Altar and offered a Sacrifice to the Gods; when he and they who were with him, inſtantly diſappeared. The Perſons in the Ship finding they did not return, came out and ſought for them in vain: At laſt they heard a Voice ſaying, "*Xiſuthrus*, on Account of his Piety is, with thoſe "who accompanied him, tranſlated into Heaven and "numbered among the Gods." They were then, by the ſame Voice, exhorted to be religious, to dig up the Writing that had been buried at *Sippara*, and then to repair to *Babylon*.

Thus it appears, that Idolatry and Fables being once ſet on Foot, the People, who ſtill retained confuſed Ideas of ſome ancient Truths, or the moſt remarkable Particulars of ſome paſt Tranſactions, adapted them to the preſent Mode of Thinking, or applied them to ſuch Fables as ſeemed to have any Relation thereto. By this Means Truth and Falſhood were blended together; and thus it happens that we frequently find ſome Traces of Hiſtory intermingled with the moſt rediculous Fictions, and remarkable Tranſactions ſometimes pretty exactly related, though at the ſame Time confounded with the groſſeſt Abſurdities.

It is very evident that the Diviſion of Time into ſeven Days, could only be a Tradition conſtantly preſerved and handed down from the moſt early Ages. This appears to be the moſt ancient Method of reckoning Time, ſince it was very early obſerved by the

Egyptians.

Egyptians. But of this we have ſaid enough in the preceding Diſſertation, to which it properly belongs.

We might here add a Number of other Circumſtances in which there ſeems to be ſome Reſemblance between the ſacred Hiſtory and the Fictions of the Pagans; this indeed has opened ſo wide a Field for the Conjectures of Men, that there is hardly a Perſon in the Old Teſtament, but on account of ſome Incident in his Life, has been thought to be the Model of a correſpondent Character in the Heathen Poets.

But notwithſtanding the Difficulty of diſcovering the Origin of Fables, when ſome are founded on Tradition, others on Hiſtory, others on the Strength of a warm and lively Imagination; and others, perhaps, on a Mixture of all theſe together: Yet it muſt be confeſſed, that they are generally filled with the nobleſt Sentiments, and the Morals which the Poets intended to be conveyed, are frequently obvious to the meaneſt Capacities. Virtue is painted in the moſt beautiful Colours, and Vice in its native Deformity. All Methods are taken to render Villany hateful, and undiſſembled Goodneſs amiable in the Eyes of Men. Who can read the Picture *Ovid* gives of Envy (1), without deteſting the hateful Perverſion of the Paſſions? The very Deſcription of the Field muſt have a greater Force than all the Arguments of a long and laboured Diſcourſe.

> Livid and meagre were her Looks, her Eye
> In foul diſtorted Glances turn'd awry;
> A Hoard of Gall her inward Parts poſſeſs'd,
> And ſpread a Greenneſs o'er her canker'd Breaſt:
> Her Teeth were brown with Ruſt, and from her Tongue,
> In dangling Drops the ſtringy Poiſon hung.
> She never ſmiles, but when the wretched weep,
> Nor lulls her Malice with a Moment's Sleep.
> Reſtleſs in Spite, while watchful to deſtroy,
> She pines and ſickens at another's Joy,
> Foe to herſelf.—— ADDISON.

(1) *Ovid* Metam. l. 2.

It

It is eaſy to ſee the Advantage of ſuch Portraits as theſe, where the Virtues and Vices are coloured with ſuch Juſtice and Strength of Fancy.

The Story of *Deucalion* and *Pyrrha* teaches, that Piety and Innocence will always inſure the divine Protection.

That of *Phaeton*, that a too exceſſive Fondneſs in the Parent is Cruelty to the Child.

That of *Narciſſus*, that an inordinate Self-Love, which renders us cruel to others, is ſure to be its own Tormentor.

That of *Pentheus*, that Enthuſiaſm is frequently more cruel than Atheiſm, and that an inordinate Zeal deſtroys the Effects it would produce.

That of *Minos* and *Scylla*, the Infamy of ſelling our Country; and that even they who reap Advantage from the Crime, deteſt the Criminal.

The Story of *Cippus*, is adapted to inſpire that noble Magnamity and true Greatneſs of Soul, which made him prefer the Publick Welfare to his own private Grandeur, while with an exemplary Generoſity, he choſe rather to live a private Freeman than to command Numbers of Slaves.

From the Story of *Tereus* we learn, that he who is guilty of one Crime lays the Foundation of another, and that he who begins with Luſt may poſſibly end with Murder.

From the Avarice of *Midas* we learn that Covetouſneſs is its own Puniſhment, and that nothing would prove more fatal to us than the Completion of our Wiſhes, and the Gratification of our fondeſt Deſires.

As the Morals of the *Greeks* and *Romans* were generally founded on the Conſtitution of the human Frame, and our various Relations as animal, as rational, and unaccountable Beings, they came very near to the Morals or Chriſtianity. They ſprang from the Seeds of eternal Truth originally ſown in the Mind, by the great Creator himſelf. They were founded in Nature, and conſequently muſt, ſo far as they were uncorrupted, be agreeable to every Revelation that could

could poſſibly proceed from the God of Nature: For the Dictates of unbiaſſed and unprejudiced Reaſon can never deviate far from the Truth. The Laws of Juſtice and Humanity are ſo level to the Underſtanding, and ſo comformable to the Impulſes of the moral Senſe, that a ſerious Enquirer can never be much miſtaken unleſs his Heart be corrupt. "According to "the Opinions of the greateſt and wiſeſt Philoſopher, "ſays *Cicero* (2), the Law is not an Invention of the "human Mind, or the arbitrary Conſtitution of Men; "but flows from the eternal Reaſon that governs the "Univerſe. The Rape which *Tarquin* committed "upon *Lucretia*, was not leſs criminal from there being "at that Time no written Law at *Rome* againſt ſuch "Acts of Violence; the Tyrant was guilty of a Breach "of the eternal Law, whoſe Origin is as ancient as "the divine Intellect; for the true, the primitive, "and the ſupreme Law, is nothing elſe but the ſo-"vereign Reaſon of the great *Jove*." Can any Thing be more juſt and more rational than this Sentiment!

The Philoſophers, the Hiſtorians and the Poets, ſome few Inſtances excepted, were unanimous in the Cauſe of Virtue. The Philoſophers laid down the niceſt Rules for the Regulation of the moral Conduct, for the Exerciſe of Humanity, and the Manner in which Benefits ought to be conferred; they employed themſelves in making good Laws, they inculcated a Love of the Gods, a Love of their Country, a Contempt for Luxury, and for the mean Gratifications of Senſe. And theſe were inforced by the brighteſt Conjectures relating to a happy Immortality. The Hiſtorians generally wrote of Virtue as if they felt it, and expreſſed a Love and Admiration of it by their Manner of deſcribing great, generous, and good Actions; and thoſe that were mean, ſelfiſh and cruel. The Honours of the firſt, and the Infamy of the laſt, they tranſmitted down to future Ages. The Poets have dreſſed up Piety and Virtue, in all the Inſtances of Life, in the brighteſt and moſt lively Colours; here

(2) *Cicero* de leg. l. 2. p. 1194.

their

their Numbers flow with the ſofteſt, mildeſt, and moſt melodious Harmony, while all the Thunder of Poetry was employed to blaſt the falſe Joy of the Wicked.

Pindar writes in a Strain of exalted Piety, and endeavours to wipe off the Aſperſions which ancient Fables had thrown on their Deities. Virtue and Religion are the Subjects of his Praiſes, and he ſpeaks of the Rewards of the Juſt with a warm and lively Aſſurance.

Juvenal eſtabliſhes the Diſtinctions of Good and Evil, and builds his Doctrines on the unmoveable Foundations of a ſupreme God, and an over-ruling Providence: His Morals are ſuited to the Nature and Dignity of an immortal Soul, and like it derive their Original from Heaven.

He aſſerts (3), that the Indulgence of a ſecret Inclination to Vice, though never ripened into Action, ſtains the Mind with Guilt, and juſtly expoſes the Offender to the Puniſhment of Heaven. What a Scene of Horror does he lay open (4), when he expoſes to our View the Wounds and Anguiſh of a guilty Conſcience! With what Earneſtneſs does he exhort his Reader (5) to prefer Conſcience and Principle to Life itſelf, and not to be reſtrained from the Exerciſe of his Duty by the Threats of a Tyrant, or the Proſpect of Death, in all the Circumſtances of Cruelty and Terror. How juſtly does he expoſe the fatal Paſſion of Revenge (6), from the Ignorance and Littleneſs of the Mind that is carried away by it; from the Honour and Generoſity of paſſing by Affronts, and forgiving Injuries: and from the Example of thoſe who had been remarkable for their Wiſdom and their Meekneſs, and eſpecially from that of *Socrates*, who was ſo great a Proficient in the beſt Philoſophy, that being ſenſible that his Perſecutors could do him no Hurt, had not the leaſt Wiſh to do them any: Who juſt before he was going to die, talked with that eaſy and chearful

(3) *Juv.* Sat. 13. v. 208.
(4) Ib. v. 192, 210.
(5) Sat. 8. v. 79, 85. (6) Sat. 13. v. 181.

Compoſure,

Compoſure, as if he had been going to take Poſſeſſion of a Crown (7), and drank of the poiſonous Bowl, as a Potion that was to help him forward to a happy Immortality.

Thus did the Teſtimony of a good Conſcience ſupport the wiſe and virtuous of the Heathens in their laſt Moments, while Guilt was ſure to dwell upon the Mind, and deprive it of all Confidence in God. What *Plato* ſays to this Purpoſe is admirably good (8). "Know, *Socrates*, ſays he, that when any one is at "the point of Death, he is filled with anxious Doubts "and Fears, from a Reflection on the Errors of his "paſt Life; then it is that the Pains and Torments "reſerved in the other World for the Guilty, which "he had before ridiculed as ſo many idle Fables, be"gin to affect his Soul, and to fill him with dreadful "Apprehenſions leſt they ſhould prove real. Thus, "whether it be that the Mind is enfeebled with Age, "or that having Death nearer at Hand, he examines "Things with greater Attention, his Soul is ſeized "with Fear and Terror, and, if he has injured any "one, ſinks into Deſpair; while he, who has nothing "to reproach himſelf with, feels the ſweet Hope "ſpringing up in his Soul, which *Pindar* calls *The "Nurſe of old Age.*"

Socrates traces all the principal Duties to God and Man (9) in ſuch a Manner, as is moſt likely to engage and prevail upon the Mind. He made as many Improvements in true Morality, as was poſſible to be made by the utmoſt Strength of human Reaſon, and in ſome Places he ſeems as if enlightened by a Ray from Heaven. In one of *Plato*'s Dialogues he propheſies, that a DIVINE PERSON, a true Friend and Lover of Mankind, would come into the World, to inſtruct

(7) *Socrates* being aſked by his Friends to give them the Reaſon of this ſerene Joy and noble intrepidity; "I hope, he replied, "to be re-united to the good and perfect Gods, and to be aſſo"ciated with better Men than theſe I leave upon the Earth." *Plato*'s Dialogues, p. 48. 51.

(8) De Rep 1. 5.

(9) *Xenophon*'s memorable Things of *Socrates*.

them

them in the moſt acceptable Way of addreſſing their Prayers to the Majeſty of Heaven, and deſcribes him by the Great and Providential Title of *One that taketh Care of us.*

Theſe were the Sentiments of ſome of the moſt celebrated of the Pagan Philoſopers; whence Chriſtianity receives this Teſtimony of its Truth, that the Purity of its moral Precepts, is confirmed by the Dictates of the unprejudiced Reaſon, and unbiaſſed Judgments of the wiſeſt and beſt Men in all Ages. Can any Thing be a greater Confirmation of its Divinity, than its bearing thoſe Signatures of eternal Reaſon, which are ſtamped on all Hearts? And that while the Works of the Heathens, however excellent, are mingled with Uncertainty and Miſtake, this alone has the moſt remarkable Credentials of that eternal Truth which is always conſiſtent with itſelf, and at the greateſt Diſtance from Error.

But here it may be aſked, how are theſe ſublime Conceptions conſiſtent with Idolatry: with the Blindneſs of Men who paid Adoration to ſenſeleſs Statues, who were continually adding to the Number of their Gods, and who were ſo ſtupid, as not only to build a Temple to *Publick Faith*, to *Virtue*, and other Deities of the like Kind; but even to worſhip the *Fever*, and to build an Altar to *Fear*?

To reconcile theſe ſeeming Contradictions, it is neceſſary, in a few Words, to throw what has already been ſaid upon this Subject, in one Point of View.

It appears from the Account we have given of the Theology of the Ancients, that the *Egyptians*, *Greeks* and *Romans* worſhipped only one Almighty, independent Being, the Father of Gods and Men, with a ſupreme Adoration; and that the ſeveral ſuperior Deities publickly worſhipped, were only different Names, or Attributes of the ſame God. This is aſſerted not only by ſeveral of the Pagans, but even by St. *Auſtin*. Whether this Diſtinction was maintained by the Bulk of the People amongſt the *Greeks* and *Romans*, is not ſo eaſy to determine; it is probable, that they might imagine them diſtinct Beings ſubordinate to the Supreme.

preme, However, there were others univerſally allowed to be of an inferior Claſs, and theſe were the national and tutelary Deities, among which laſt Number we may reckon the good Dæmons, or houſhold Gods, which the *Romans* upon conquering any Nation or City, invited to take up their Reſidence amongſt them. Theſe were undoubtedly worſhipped with an inferior Kind of Adoration. Since the Stoic and Epicurean Philoſophers, who allowed their Exiſtence, believed them to be mortal, and that they were to periſh in the general Conflagration, in which they imagined the World was to be deſtroyed by Fire. To this *Pliny* alludes, when deſcribing the Darkneſs and Horror that attended the Eruption of *Veſuvius*, he ſays, that ſome were lifting up their Hands to the Gods; but that the greater Part imagined, that the laſt and eternal Night was come, which was to deſtroy both the Gods and the World together.

This Diſtinction may be juſtified by the united Teſtimony of the Ancients; and indeed it in a great Meaſure removes the Abſurdity of their continually introducing what were called new Gods; that is, new Mediators, and new Methods or Ceremonials to be added, on particular Occaſions to the ancient Worſhip.

The Idolatry of the Pagans, did not conſiſt in paying a direct Adoration to the Statues, but in making them the (10) Medium of Worſhip; and therefore,

(10) The Folly of repreſenting the infinite and omnipreſent Spirit, by a ſenſible Image, is obvious from a very ſmall Degree of Reflection; and from hence ariſes the Crime of Idolatry, or repreſenting him by the Works of Nature, or thoſe of Mens Hands, as it is a Degradation of the Deity, and an Affront to the Being, whoſe glorious Eſſence is unlimited and unconfined; from hence proceeds that Exclamation of the Prophet, *Whereunto ſhall ye* LIKEN *me, ſaith the Lord*, &c.

When the *Iſraelites* made the Golden Calf, and cried out, *This is the God that brought us out of the Land of* Egypt, they muſt be ſuppoſed to mean, *This repreſents the God that brought us out of the Land of* Egypt. They had lately left a Country fond of Symbols, where they had been uſed to ſee one Thing repreſented

therefore, whether the ſeveral Deities were reckoned to be inferior Beings, or only different Names or Attributes of one Supreme, yet their Symbols, the Sun, Moon and Stars, or the Statues erected to the Honour of their Gods, were never (except amongſt the loweſt and moſt ignorant of People) acknowledged as the ultimate Objects of Worſhip. In theſe Statues, however, the Deity was ſuppoſed to reſide in a peculiar Manner.

But even this was not always the Caſe: it is very evident, that the Statues erected to the Paſſions, the Virtues, and the Vices, were not of this Claſs. The *Romans* had particular Places for offering up particular Petitions: they offered up their Prayers for Health in the Temple of *Salus*; they prayed for the Preſervation of their Liberties before the Statue of *Liberty*, and offered their Sacrifices to the Supreme before a Figure expreſſive of their Wants. *Fever*, in the Opinion of the moſt ſtupid of the Vulgar, could never be conſidered as a God, yet at the Altar of *Fever* they beſought the Supreme, to preſerve them from being infected with this Diſorder, or to cure their Friends who were already infected by it: And at the Altar of *Fear*, they put up their Supplications, that they might be preſerved from the Influence of a ſhameful Panic in the Day of Battle.

As this appears evidently to be the Caſe, it is no Wonder, that the Number of theſe Kind of Gods become very great. Some of theſe, by the Parade of Ceremonies that attended this Method of Devotion, were found to have a mighty Effect on the Minds of the Vulgar: So that when any Virtue began to loſe

ſented by another; and the Sun, the moſt glorious Image of the Deity, when he enters into *Taurus*, repreſented by a Bull. Had they been ſo ſtupid as to imagine this Calf which they had juſt made to be the God of their Fathers, the God that had wrought ſo many Miracles for them even before they had given him Exiſtence; their Folly would be entirely inconſiſtent with the rational Nature of Man, and they muſt have been abſolutely incapable both of moral and civil Government, and could only be accounted Idiots or Madmen.

Ground,

Ground, a Temple, or at leaſt an Altar erected to its Honour, was ſure to raiſe it from its declining State, and to re-inſtate its Influence on the Heart of Man.

This appears to be a true Repreſentation of the Caſe, from the Account which *Dionyſius* of *Halicarnaſſus* gives (1) of the Reaſons, which induced *Numa Pompilius* to introduce *Faith* into the Number of the *Roman* Divinities, and which, doubtleſs, gave Riſe to all the other Deities of the ſame Kind, that were afterwards introduced. "To engage his People to "mutual Faith and Fidelity, ſays he, *Numa* had Re- "courſe to a Method hitherto unknown to the moſt "celebrated Legiſlators; publick Contracts, he ob- "ſerved, were ſeldom violated, from the Regard "paid to thoſe who were Witneſſes to any Engage- "ment, while thoſe made in private, though in their "own Nature no leſs indiſpenſible than the other, "were not ſo ſtrictly obſerved; whence he concluded, "that by deifying *Faith*, theſe Contracts would be "ſtill more binding: Beſides, he thought it unrea- "ſonable, that while divine Honours were paid to "Juſtice, *Nemeſis* and *Themis*; *Faith* the moſt ſacred "and venerable Thing in the World, ſhould receive "neither publick nor private Honour; he therefore "built a Temple to publick *Faith*, and inſtituted Sa- "crifices, the Charge of which was to be defrayed "by the Publick. This he did with the Hope, that "a Veneration for this Virtue being propagated "through the City, would inſenſibly be communi- "cated to each Individual. His Conjectures proved "true, and *Faith* became ſo revered, that ſhe had "more Force than even Witneſſes and Oaths; ſo that "it was the common Method, in Caſes of Intricacy, "for Magiſtrates to refer the Deciſion to the Faith "of the contending Parties."

Thus it appears evident, that theſe kind of Gods, and the Temples erected to their Honour, were founded not only on political, but on virtuous Principles. This was undoubtedly the Caſe, with reſpect

(1) *Dion. Halic.* l. 2. c. 75.

to

to the *Greeks* as well as the *Romans:* For a Propoſal being made at *Athens*, to introduce the Combats of the Gladiators; *firſt throw down*, cried out an *Athenian* Philoſopher from the midſt of the Aſſembly, *throw down the Altar, erected by our Anceſtors above a thouſand Years ago to Mercy.* Was not this to ſay, that they had no need of an Altar to inſpire a Regard to Mercy and Compaſſion, when they wanted publick Spectacles to teach a Savage Cruelty and Hardneſs of Heart.

APPEN-

APPENDIX.

CONTAINING

An Account of the various Methods of Divination by Aſtrology, Prodigies, Magic, Augury, the Aruſpices and Oracles; with a ſhort Account of Altars, ſacred Groves and Sacrifices, Prieſts and Temples.

I. *Of* Astrology.

WE ſhall now unfold the Methods, by which the Names of the Heathen Gods laid the Foundation of ſeveral pretended Sciences; and this we think the more neceſſary in this Place, as it is a Subject which has a cloſe Connection with the Origin of Idolatry. And here we muſt again turn our Eyes to the ancient *Egyptians*, who were not only the Inventors of Arts, but the Authors of the groſſeſt Superſtitions. We have already accounted for the Names given to the Signs of the Zodiac, which, in their firſt Inſtitution, had an expreſſive Meaning, and which one would hardly imagine capable of producing the Multitude of ſuperſtitious Ceremonies, and extravagant Opinions which reſulted from them; Ceremonies and Opinions diffuſed over the whole Earth, and propagated with Succeſs in almoſt every Nation.

Aſtrology was doubtleſs the firſt Method of Divination, and probably prepared the Mind of Man for the other no leſs abſurd Ways of ſearching into Futurity: And therefore a ſhort View of the Riſe of this pretended Science cannot be improper in this Place, eſpecially as the Hiſtory of theſe Abſurdities is the beſt Method of conſulting them. And indeed as this

Treatiſe is chiefly deſigned for the Improvement of Youth, nothing can be of greater Service to them than to render them able to trace the Origin of thoſe pretended Sciences, ſome of which have even ſtill an Influence on many weak and ignorant Minds. But to proceed.

The *Egyptians* becoming ignorant of the Aſtronomical Hieroglyphics, by Degrees looked upon the Names the Signs, as expreſſing certain Powers with which they were inveſted, and as Indications of their ſeveral Offices. The Sun on Account of its Splendor and enlivening Influence, was imagined to be the great Mover of Nature; the Moon had the ſecond Rank of Powers, and each Sign and Conſtellation a certain Share in the Government of the World; the Ram had a ſtrong Influence over the Young of the Flocks and Herds; the Ballance could inſpire nothing but Inclinations to good Order and Juſtice; and the Scorpion excite only evil Diſpoſitions: And, in ſhort, that each Sign produced the Good or Evil intimated by its Name. Thus, if the Child hapened to be born at the Inſtant when the firſt Star of the Ram roſe above the Horizon, (when in order to give this Nonſenſe the Air of a Science, the Star was ſuppoſed to have its greateſt Influence) he would be rich in Cattle: and that he who ſhould enter the World under the Crab, ſhould meet with nothing but Diſappointment; and all his Affairs ſhould go backwards and downwards. The People were to be happy whoſe King entered the World under the Sign Libra; but compleatly wretched if he ſhould light under the horrid Sign Scorpio: The Perſons born under Capricorn, eſpecially if the Sun at the ſame Time aſcended the Horizon, were ſure to meet with Succeſs, and to riſe upwards like the wild Goat, and the Sun which then aſcends for ſix Months together; the Lion was to produce Heroes; and the Virgin with her Ear of Corn, to inſpire Chaſtity, and to unite Virtue and Abundance. Could any Thing be more extravagant and ridiculous! "This Way of Arguing, ſays "an ingenious modern Author, is nearly like that of "a Man, who ſhould imagine, that in order to have

"good

" good Wine in his Cellar, he need do no more than " hang a good Cork at the Door."

The Caſe was exactly the ſame with reſpect to the Planets, whoſe Influence is only founded on the groundleſs Suppoſition of their being the Habitation of the pretended Deities, whoſe Names they bear, and the fabulous Characters the Poets have given them.

Thus to Saturn they imputed languid and even deſtructive Influences, for no other Reaſon, but becauſe they had been pleaſed to make this Planet the Reſidence of Saturn, who was painted with gray Hairs and a Scythe.

To Jupiter they attributed the Power of beſtowing Crowns, and diſtributing long Life, Wealth and Grandeur, meerly becauſe it bears the Name of the Father of Life.

Mars was ſuppoſed to inſpire a ſtrong Inclination for War; becauſe it was believed to be the Reſidence of the God of War.

Venus had the Power of rendering Men voluptuous and fond of Pleaſure, becauſe they had been pleaſed to give it the Name of one, who, by ſome, was thought to be the Mother of Pleaſure.

Mercury, though almoſt always inviſible, would never have been thought to ſuperintend the Proſperity of States, and the Affairs of Wit and Commerce, had not Men, without the leaſt Reaſon, given it the Name of one who was ſuppoſed to be the Inventor of civil Polity.

According to the Aſtrologers, the Power of the aſcending Planet is greatly increaſed by that of an aſcending Sign; then the benign Influences are all united, and fall together on the Head of all the happy Infants which at that Moment enter the World (2); yet can

(2) " What compleats the Ridicule, ſays the *Abbe La Pluche*, " to whom we are obliged for theſe judicious Obſervations is, " that what Aſtronomers call the firſt Degree of the Ram, the " Ballance, or of Sagitarius, is no longer the firſt Sign, which " gives fruitfulneſs to the Flocks, inſpires Men with a Love of " Juſtice or forms the Hero. It has been found that all the ce-

" leſtial

any Thing be more contrary to Experience; which ſhews us that the Characters and Events produced by Perſons born under the ſame Aſpect of the Stars, are ſo far from being alike, that they are directly oppoſite.

Thus, it is evident, that Aſtrology is built upon no Principles, that it is founded on Fables, and on Influences void of Reality. Yet abſurd as it is, and ever was, it obtained Credit, and the more it ſpread, the greater Injury was done to the Cauſe of Virtue. Inſtead of the Exerciſe of Prudence and wiſe Precaution, it ſubſtituted ſuperſtitious Forms and childiſh Practices, it enervated the Courage of the Brave by Apprehenſions grounded on Puns and Quibbles, and encouraged the Wicked, by making them lay to the Charge of a Planet, thoſe Evils which only proceeded from their own Depravity.

But not content with theſe Abſurdities, which deſtroyed the very Idea of Liberty, they aſſerted that theſe Stars, which had not the leaſt Connection with Mankind, governed all the Parts of the human Body (3), and ridiculouſly affirmed, that the Ram preſided

" leſtial Signs have, by little and little, receded from the vernal " Equinox, and drawn back to the Eaſt: Notwithſtanding this, " the Point of the Zodiack that cuts the Equator is ſtill called the " firſt Degree of the Ram, though the firſt Star of the Ram be " thirty Degrees beyond it, and all the other Signs in the ſame " Proportion. When therefore any one is ſaid to be born under " the Firſt Degree of the Ram, it was in Reality one of the De- " grees of Piſces that then came above the Horizon; and when " another is ſaid to be born with a royal Soul, and heroic Diſ- " poſitions, becauſe at his Birth the Planet Jupiter aſcended the " Horizon, in Conjunction with the firſt Star of Sagitary; Jupiter " was indeed at that Time in Conjunction with a Star thirty De- " grees eaſtward of Sagitary, and in good Truth it was the per- " nicious Scorpion, that preſided at the Birth of this happy, this " incomparable Child. *Abbe Pluche*'s Hiſt. of the Heavens, Vol. I. p. 255.

(3) Each Hour of the Day had alſo one; the Number ſeven, as being that of the Planets, became of mighty Conſequence. The ſeven Days in the Week, a Period of Time handed down by Tradition, happened to correſpond with the Number of the Planets; and therefore they gave the Name of a Planet to each Day;

preſided over the Head; the Bull over the Gullet; the Twins over the Breaſt; the Scorpion over the Entrails; the Fiſhes over the Feet, *&c.* By this Means they pretended to account for the various Diſorders of the Body; which was ſuppoſed to be in a good or bad Diſpoſition, according to the different Aſpects of theſe Signs. To mention only one Inſtance; they pretended that great Caution ought to be uſed in taking a Medicine under Taurus, or the Bull, becauſe as this Animal chews his Cud, the Perſon would not be able to keep it in his Stomach.

Nay, the Influences of the Planets were extended to the Bowels of the Earth, where they were ſuppoſed to produce Metals. From hence it appears, that when Superſtition and Folly are once on Foot, there is no ſetting Bounds to their Progreſs. Gold, to be ſure, muſt be the Production of the Sun, and the Conformity in Point of Colour, Brightneſs and Value was a ſenſible Proof of it. By the ſame Way of Reaſoning the Moon produced all the Silver, to which it was related by Colour; Mars all the Iron, which ought to be the favourite Metal of the God of War; Venus preſided over Copper, which ſhe might well be ſuppoſed to produce, ſince it was found in Plenty in the Iſle of *Cyprus*, which was ſuppoſed to be the favourite Reſidence of this Goddeſs. By the ſame fine Way of Reaſoning, the other Planets preſided over the other Metals. The languid Saturn was ſet over Mines of Lead; and Mercury, on Account of his Activity, had the Superintendency of Quickſilver; while it was the Province of Jupiter to preſide over Tin, as this was the only Metal that was left him.

Day; and from thence ſome Days in the Week were conſidered as more fortunate or unlucky than the reſt: And hence ſeven Times ſeven, called the climacterical Period of Hours, Days, or Years, were thought extremely dangerous, and to have a ſurpriſing Effect on private Perſons, the Fortunes of Princes, and the Government of States. Thus the Mind of Man became diſtreſſed by imaginary Evils, and the Approach of theſe Moments, in themſelves, as harmleſs as the reſt of their Lives, has, by the Strength of Imagination, brought on the moſt fatal Effects.

From hence the Metals obtained the Names of the Planets; and from this Opinion, that each Planet engendered its own peculiar Metal, they at length conceived an Opinion, that as one Planet was more powerful than another, the Metal produced by the Weakeſt, was converted into another by the Influence of a ſtronger Planet. Lead, though a real Metal, and as perfect in its Kind as any of the reſt, was conſidered as only a Half Metal, which through the languid Influences of old Saturn, was left imperfect; and therefore under the Aſpect of Jupiter it was converted into Tin; under that of Venus into Copper; and at laſt into Gold, under ſome particular Aſpects of the Sun. And from hence, at laſt, aroſe the extravagant Opinions of the Alchymiſts, who with wonderful Sagacity endeavoured to find out Means for haſtening theſe Changes or Tranſmutations, which, as they conceived, the Planets performed too ſlowly; but, at laſt, the World was convinced, that the Art of the Alchymiſt was as ineffectual as the Influences of the Planets, which, in a long Succeſſion of Ages, had never been known to change a Mine of Lead to that of Tin, or any other Metal.

II. *Of* Prodigies.

WHOEVER reads the *Roman* Hiſtorians (4), muſt be ſurprized at the Number of Prodigies which are conſtantly recorded, and which frequently filled the People with the moſt dreadful Apprehenſions. It muſt be confeſſed, that ſome of theſe ſeem altogether ſupernatural; while much the greater Part only conſiſt of ſome of the uncommon Productions of Nature, which Superſtition always attributed to a ſuperior Cauſe, and repreſented as the Prognoſtications of ſome impending Misfortunes.

Of this Claſs may be reckoned the Appearance of two Suns, the Nights illuminated by Rays of Light,

(4) Particularly *Livy*, *Dionyſius* of *Halicarnaſſus*, *Pliny*, and *Valerius Maximus*.

the

the Views of fighting Armies, Swords and Spears darting through the Air; Showers of Milk, of Blood, of Stones, of Aſhes, or of Fire; and the Birth of Monſters, of Children, or of Beaſts who had two Heads, or of Infants who had ſome Features reſembling thoſe of the Brute Creation. Theſe were all dreadful Prodigies, which filled the People with inexpreſſible Aſtoniſhment, and the whole *Roman* Empire with an extreme Perplexity; and whatever unhappy Event followed upon theſe, was attributed to be either cauſed or predicted by them.

Yet nothing is more eaſy than to account for theſe Productions; which have no Relation to any Events that may happen to follow them. The Appearance of two Suns has frequently happened in *England*, as well as in other Places, and is only cauſed by the Clouds being placed in ſuch a Situation, as to reflect the Image of that Luminary; Nocturnal Fires, inflamed Spears, fighting Armies, were no more than what we call the Aurora Borealis, northern Lights, or inflamed Vapours floating in the Air; Showers of Stones, of Aſhes, or of Fire, were no other than the Effects of the Eruptions of ſome Volcano at a conſiderable Diſtance; Showers of Milk were only cauſed by ſome Quality in the Air condenſing, and giving a whitiſh Colour to the Water; and thoſe of Blood are now well known to be only the red Spots left upon the Earth, on Stones and the Leaves of Trees, by the Butterflies which hatch in hot or ſtormy Weather (5).

III. *Of* MAGIC.

MAGIC, or the pretended Art of producing, by the Aſſiſtance of Words and Ceremonies, ſuch Events as are above the natural Power of Man, was of ſeveral Kinds, and chiefly conſiſted in invoking the good and benevolent, or the wicked and miſchievous Spirits. The firſt, which was called *Theur-*

(5) This has been fully proved by *M. Reamur*, in his Hiſtory of Inſects.

gia, was adopted by the wiſeſt of the Pagan World, who eſteemed this as much as they deſpiſed the latter, which they called *Goetia*. *Theurgia* was, by the Philoſophers, accounted a divine Art, which only ſerved to raiſe the Mind to higher Perfection, and to exalt the Soul to a greater Degree of Purity; and they, who by Means of this Kind of Magic, were imagined to arrive at what was called Intuition, wherein they enjoyed an intimate Intercourſe with the Deity, were believed to be inveſted with their Powers: So that it was imagined, that nothing was impoſſible for them to perform.

All who made Profeſſion of this Kind of Magic, aſpired to this State of Perfection. The Prieſt, who was of this Order, was to be a Man of unblemiſhed Morals, and all who joined with him were bound to a ſtrict Purity of Life; they were to abſtain from Women, and from animal Food; and were forbid to defile themſelves by the Touch of a dead Body. Nothing was to be forgot in their Rites and Ceremonies; the leaſt Omiſſion or the leaſt Miſtake, rendered all their Art ineffectual: So that this was a conſtant Excuſe for their not performing all that was required of them, though as their ſole Employment, (after having arrived to a certain Degree of Perfection, by Faſting, Prayer, and the other Methods of Purification) was the Study of Univerſal Nature; they might gain ſuch an Inſight into phyſical Cauſes, as might enable them to perform Actions, that might very well fill the ignorant Vulgar with Amazement. And it is hardly to be doubted, but that this was all the Knowledge that many of them ever aſpired after. In this Sort of Magic, *Hermes Triſmegiſtus* and *Zoroaſter* excelled: And indeed it gained great Reputation amongſt the *Egyptians*, *Chaldeans*, *Perſians*, and *Indians*. In Times of Ignorance, a Piece of Clock-work, or ſome curious Machine, was ſufficient to entitle the Inventor to the Works of Magick: And ſome have even aſſerted, that the *Egyptian* Magic, that has been rendered ſo famous by the Writings of the Antients, conſiſted only in Diſcoveries drawn from the Mathematicks

maticks and natural Philoſophy, ſince thoſe *Greek* Philoſophers, who travelled into *Egygt*, in order to obtain a Knowle.ge of their Sciences, returned with only a Knowledge. of Nature and Religion, and ſom: rational Ideas of their antient Symbols.

But it can hardly be doubted, but that Magic in its groſſeſt and moſt ridiculous Senſe was practiſed in *Egypt*, at leaſt amongſt ſome of the Vulgar, long before *Pythagoras* or *Empedocles* travelled into that Country

The *Egyptians* had been very early accuſtomed to vary the Signification of their Symbols, by adding to them ſeveral Plants, Ears of Corn, or Blades of Graſs, to expreſs the different Employments of Huſbandry; but underſtanding no longer their Meaning, nor the Words that had been made Uſe of on theſe Occaſions, which were equally unintelligible, the Vulgar might miſtake theſe for ſo many myſterious Practices obſerved by their Fathers; and hence they might conceive the Notion, that a Conjunction of Plants, even without being made Uſe of as a Remedy, might be of Efficacy to preſerve or procure Health. "Of theſe," ſays the *Abbe Pluche*, "they made a Collection, and an "Art by which they pretended to procure the Bleſ-"ſings, and provide againſt the Evils of Life." By the Aſſiſtance of theſe, Men even attempted to hurt their Enemies, and indeed the Knowledge of poiſonous or uſeful Simples, might, on particular Occaſions, give ſufficient Weight to their empty Curſes or Invocations. But theſe magic Incantations, ſo contrary to Humanity, were deteſted and puniſhed by almoſt all Nations, nor could they be tolerated in any.

Pliny, after mentioning an Herb, the throwing of which into an Army, it was ſaid, was ſufficient to put it to the Rout, aſks, where was this Herb when *Rome* was ſo diſtreſſed by the *Cimbri* and *Teutones?* Why did not the *Perſians* make uſe of it when *Lucullus* cut their Troops in Pieces?

But amongſt all the Incantations of Magic, the moſt ſolemn, as well as the moſt frequent, was that of calling up the Spirits of the Dead; this indeed

was the Quinteſſence of their Art; and the Reader cannot be diſpleaſed to find this Myſtery unravelled.

An Affection for the Body of a Perſon, who in his Life-time was beloved, induced the firſt Nations to inter the Dead in a decent Manner; and to add to this melancholy Inſtance of their Eſteem, thoſe Wiſhes which had a particular Regard to their new State of Exiſtence, the Place of Burial, conformable to the Cuſtom of characterizing all beloved Places, or thoſe diſtinguiſhed by a memorable Event, was painted out by a large Stone, or a Pillar raiſed upon it. To this Place Families, and when the Concern was general, Multitudes repaired every Year, where, upon this Stone, were made Libations of Wine, Oil, Honey and Flour; and here they ſacrificed and eat in common, having firſt made a Trench in which they burnt the Entrails of the Victim, and into which the Libation and the Blood was made to flow. They began with thanking God for having given them Life, and providing their neceſſary Food; and then praiſed him for the good Examples they had been favoured with. From theſe melancholy Rites were baniſhed all Licentiouſneſs and Levity; and while other Cuſtoms changed, theſe continued the ſame. They roaſted the Fleſh of the Victim they had offered, and eat it in common, diſcourſing on the Virtues of him they came to lament.

All other Feaſts were diſtinguiſhed by Names ſuitable to the Ceremonies that attended them. Theſe Funeral Meetings were ſimply called the *Manes*, that is, the Aſſembly. Thus the *Manes* and the *Dead* were Words that became ſynonymous. In theſe Meetings, they imagined that they renewed their Alliance with the Deceaſed, who, they ſuppoſed, had ſtill a Regard for the Concerns of their Country and Family, and who, as affectionate Spirits, could do no leſs than inform them of whatever was neceſſary for them to know. Thus the Funerals of the Dead were at laſt converted into Methods of Divination, and an innocent Inſtitution, into one of the groſſeſt Pieces of Folly and Superſtition.

But

But they did not ſtop here; they grew ſo extravagantly credulous, as to believe that the Phantom drank the Libations that had been poured forth, while the Relations were feaſting on the reſt of the Sacrifice round the Pit: And from hence became apprehenſive leſt the reſt of the Dead ſhould promiſcuouſly throng about this Spot to get a Share in the Repaſt they were ſuppoſed to be ſo fond of, and leave nothing for the dear Spirit for whom the Feaſt was intended. They then made two Pits or Ditches, into one of which they put Wine, Honey, Water and Flour, to employ the generality of the Dead; and in the other they poured the Blood of the Victim; when ſitting down on the Brink, they kept off, by the Sight of their Swords, the Crowd of Dead who had no Concern in their Affairs, while they called him by Name, whom they had a Mind to chear and conſult, and deſired him to draw near (6).

The Queſtions made by the Living were very intelligible; but the Anſwers of the Dead, as they conſiſted of Silence, were not ſo eaſily underſtood, and therefore the Prieſts and Magicians made it their Buſineſs to explain them. They retired into deep Caves, where the Darkneſs and Silence reſembled the State of Death, and there faſted and lay upon the Skins of the Beaſts they had ſacrificed, and then gave for Anſwer the Dream which moſt affected them; or opened certain Books appointed for this Purpoſe, and gave the firſt Sentence that offered. At other Times the Prieſt, or any Perſon who came to conſult, took Care at his going out of the Cave, to liſten to the firſt Words he ſhould hear, and theſe were to be his Anſwer. And though they had no relation to the Buſineſs in Hand, they were turned ſo many Ways, and their Senſe ſo violently wreſted, that they made

(6) *Homer* gives the ſame Account of theſe Ceremonies, when *Ulyſſes* raiſes the Soul of *Tireſias*; and the ſame Uſages are found in the Poem of *Silius Italicus*. And to theſe Ceremonies the Scriptures frequently allude, when the *Iſraelites* are forbid to aſſemble upon high Places.

them

them ſignify almoſt any Thing they pleaſed. At other Times they had Recourſe to a Number of Tickets, on which were ſome Words or Verſes, and theſe being thrown into an Urn, the firſt that was taken out was delivered to the Family.

IV. *Of* AUGURY.

THE ſuperſtitious Fondneſs of Mankind, for ſearching into Futurity, has given Riſe to a vaſt Variety of Follies, all equally weak and extravagant. The *Romans*, in particular, found out almoſt innumerable Ways of Divination; all Nature had a Voice, and the moſt ſenſeleſs Beings, and moſt trifling Accidents, became Preſages of future Events This introduced Ceremonies, founded on a miſtaken Knowledge of Antiquity, that were the moſt childiſh and ridiculous, and which yet were performed with an Air of Solemnity. The Perſons appointed to unravel the Decrees of Heaven, were thoſe of the moſt reſpectable Characters, and the higheſt Stations, who received great Honour from the Privilege of exerciſing this Office.

Cicero, who was perfectly ſenſible of the Folly of theſe Practices, relates a Saying of *Cato*, who declared, that one of the moſt ſurpriſing Things to him was, how one Soothſayer could look another in the Face without laughing; and indeed that Prieſt muſt have a ſurpriſing Command of himſelf who could avoid ſmiling whenever he ſaw his Colleagues walking with a grave and ſtately Air, and holding up the augural Staff, to determine the Limits beyond which every Thing ceaſed to be prophetical.

Birds, on account of their Swiftneſs in Flying, were ſometimes conſidered by the *Egyptians* as the Symbols of the Winds; and Figures of particular Species of Fowl, were ſet up to denote the Time when the near Approach of a periodical Wind was expected. From hence, before they undertook any Thing of Conſequence, as Sowing, Planting, or putting out to Sea,

Sea, it was uſual for them to ſay (7), *Let us conſult the Birds*, meaning the Signs fixed up to give them the neceſſary Informations they then ſtood in Need of. By doing this they knew how to regulate their Conduct; and it frequently happened, that when this Precaution was omitted, they had Reaſon to reproach themſelves for their Neglect. From hence, Mankind miſtaking their Meaning, and retaining the Phraſe, *Let us conſult the Birds*, and perhaps hearing old Stories repeated of the Advantages ſuch and ſuch Perſons had received, by conſulting them in a critical Moment, when the Periodical Wind would have ruined their Affairs, they began to conceive an Opinion, that the Fowls which ſkim through the Air, were ſo many Meſſengers ſent from the Gods, to inform them of future Events, and to warn them againſt any diſaſtrous Undertaking. From hence they took Notice of their Flight, and from their different Manner of Flying, prognoſticated good or bad Omens. The Birds were inſtantly grown wondrous wiſe, and an Owl who hates the Light, could not paſs by the Window of a ſick Perſon in the Night, where he was offended by the Light of a Lamp or a Candle, but his Hooting muſt be conſidered as Prophecying, that the Life of the poor Man was nearly at an End.

The Place where theſe Auguries were taken, amongſt the *Romans*, was commonly upon an Eminence; they were prohibited after the Month of *Auguſt*, becauſe that was the Time for the moulting of Birds, nor were they permitted on the Wane of the Moon, nor at any Time in the Afternoon, or when the Air was the leaſt diſturbed by Winds or Clouds.

When all the previous Ceremonies were performed, the Augur cloathed in his Robe, and holding his augural Staff in his Right Hand, ſat down at the Door of his Tent, looked round him, then marked out the Diviſions of the Heavens with his Staff, drew a Line from Eaſt to Weſt, and another from North to South, and then offered up his Sacrifice. A ſhort Prayer, the

(7) *Abbe Pluche*'s Hiſt. of the Heavens, Vol. I. p. 241.

Form

Form of which may be ſufficiently ſeen, in that offered to *Jupiter*, at the Election of *Numa Pompilius*, was as follows: "O Father *Jupiter*, if it be "thy Will, that this *Numa Pompilius*, on whoſe "Head I have laid my Hand, ſhould be King of "*Rome*, grant that there be clear and unerring Signs, "within the Bounds I have deſcribed." The Prayer being thus ended, the Prieſt turned to the Right and Left, and to whatever Point the Birds directed their Flight, in order to determine from thence, whether the God approved or rejected the Choice.

The Veneration which the *Romans* entertained for this Ceremonial of their Religion, made them attend the Reſult of the Augury with the moſt profound Silence, and the Affair was no ſooner determined, than the Augur reported his Deciſion, by ſaying, *The Birds approve*, or *The Birds diſapprove it*. However, notwithſtanding the Augury might be favourable, the Enterprize was ſometimes deferred, till they fancied it confirmed by a new Sign.

But of all the Signs which happened in the Air, the moſt infallible was that of Thunder and Lightning, eſpecially if it happened to be fair Weather. If it came on the Right-Hand it was a bad Omen, but if on the Left a good One, becauſe, according to *Donatus*, all Appearances on that Side were ſuppoſed to proceed from the Right Hand of the Gods.

Let us now take a View of the ſacred Chickens; for an Examination into the Manner of their taking the Corn that was offered them, was the moſt common Method of taking the Augury. And indeed the *Romans* had ſuch Faith in the Myſteries contained in their Manner of Feeding, that they hardly ever undertook any important Affair without firſt adviſing with them. Generals ſent for them to the Field, and conſulted them before they ventured to engage the Enemy, and if the Omen was unfavourable, they immediately deſiſted from their Enterprize. The ſacred Chickens were kept in a Coop or Penn, and entruſted to the Care of a Perſon who, on Account of his Office, was called *Pullarius*. The Augur, after having com-

commanded Silence, ordered the Penn to be opened, and threw upon the Ground a Handful of Corn. If the Chickens inſtantly leaped out of the Penn, and pecked up the Corn with ſuch Eagerneſs as to let ſome of it fall from their Beaks, the Augury was called *Tripudium*, or *Tripudium Soliſtimum*, from its ſtriking the Earth, and was eſteemed a moſt auſpicious Omen; but if they did not immediately run to the Corn, if they flew away, if they walked by it without minding it, or if they ſcattered it abroad with their Wings, it portended Danger and ill Succeſs. Thus the Fate of the greateſt Undertakings, and even the Fall of Cities and Kingdoms, was thought to depend on the Appetite of a few Chickens.

Obſervations were alſo taken from the Chattering, Singing, or Hooting of Crows, Pies, Owls, *&c* and from the Running of Beaſts, as Heifers, Aſſes, Rams, Hares, Wolves, Foxes, Weeſels and Mice, when theſe appeared in uncommon Places, croſſed the Way, or run to the Right or Left, *&c*. They alſo pretended to draw a good or bad Omen from the moſt common and trifling Actions or Occurrences of Life, as Sneezing, Stumbling, Starting, the Numbneſs of the little Finger, the Tingling of the Ear, the Spilling of Salt upon the Table, or Wine upon one's Cloaths, the accidental Meeting of a Bitch with Whelp, *&c*. It was alſo the Buſineſs of the Augurs to interpret Dreams, Oracles, and Prodigies.

The College of Augurs, as firſt inſtituted at *Rome* by *Romulus*, was only compoſed of three Perſons, taken from the three Tribes, into which all the Inhabitants of the City were divided; but ſeveral others were afterwards added, and at laſt, according to a Regulation of *Scylla*, this College conſiſted of fifteen Perſons, all of the firſt Diſtinction, the eldeſt of whom was called the Maſter of the College; "It was "a Prieſthood for Life, of a Character indelible, "which no Crime or Forfeiture could efface; it was "neceſſary that every Candidate ſhould be nomina-"ted to the People by two Augurs, who gave a ſo-"lemn Teſtimony upon Oath, of his Dignity and "Fitneſs

" Fitneſs for that Office (8)." The greateſt Precautions were indeed taken in this Election; for as they were inveſted with ſuch extraordinary Privileges, none were qualified but Perſons of a blameleſs Life, and free from all perſonal Defects. The Senate could aſſemble in no Place but what they had conſecrated. They frequently occaſioned the diſplacing of Magiſtrates, and the deferring of publick Aſſemblies; " But " the Senate, at laſt, conſidering that ſuch an unli- " mited Power was capable of authoriſing a Number " of Abuſes, decreed that they ſhould not have it in " their Power to adjourn any Aſſembly that had been " legally convened (9)."

Nothing can be more aſtoniſhing, than to find ſo wiſe a People as the *Romans* addicted to ſuch childiſh Fooleries. *Scipio*, *Auguſtus*, and many others have, without any fatal Conſequence, deſpiſed the Chickens and the other Arts of Divination: But when the Generals miſcarried in any Enterprize, the People laid the whole Blame on the Heedleſſneſs with which they had been conſulted, and if he had entirely neglected conſulting them, all the Blame was thrown upon him who had preferred his own Forecaſt to that of the Fowls, while thoſe who made theſe Kinds of Predictions a Subject of Raillery, were accounted impious and prophane. Thus they conſtrued, as a Puniſhment from the Gods, the Defeat of *Claudius Pulcher*, who when the ſacred Chickens refuſed to eat what was ſet before them, ordered them to be thrown into the Sea; *If they won't eat*, ſaid he, *they ſhall drink*.

V. *Of the* ARUSPICES.

IN the moſt early Ages of the World a Senſe of Piety, and a Regard to Decency, had introduced a Cuſtom of never ſacrificing to him, who gave them all their Bleſſings, any but the ſoundeſt, the fateſt and moſt beautiful Victims. They were examined with

(8) *Middleton*'s Life of *Cicero*.
(9) *Banier*'s Mythology, Vol. I. p. 400.

the

the cloſeſt and moſt exact Attention, that none might be offered but he moſt perfect. This Ceremonial, which doubtleſs ſprang at firſt from Gratitude, and ſome natural Ideas of Fitneſs and Propriety, at laſt degenerated into trifling Niceties and ſuperſtitious Ceremonies, which they conceived to be of the utmoſt Importance, and even commanded by the Deity. And it having been once imagined, that nothing was to be expected from the Gods, when the Victim was imperfect, the Idea of Perfection was united with Abundance of trivial Circumſtances; ſuch a Deity was fond of white Victims, others of Black, and others of Red. The Entrails were examined with peculiar Care, and the whole Ceremony was imagined to be entirely uſeleſs, if the leaſt Defect was diſcovered; but, on the other Hand, if the Whole was without Blemiſh, their Duties were fulfilled, and under an Aſſurance that they had engaged the Gods to be on their Side, they engaged in War, and in the moſt hazardous Undertakings, with ſuch a Confidence of Succeſs, as had the greateſt Tendency to[18] cure it.

The Idea of the Neceſſity of this Perfection naturally increaſed, as ſoon as it was believed to be an infallible Means of ſatisfying the Gods, and procuring their Aſſiſtance and Protection; and this introduced their calling in the Aſſiſtance of thoſe who ſhould aid the Prieſt in his Office, and make it their Buſineſs to ſtudy all the Rules neceſſary to be obſerved, to avoid the ill Conſequences that might attend the ſlighteſt Miſtake. Theſe introduced all the Obſervances that followed; the Rules were obſerved merely for the ſake of the Prediction they were to draw from them, they had no longer any Connection with the pious Motives that had at firſt inſtituted them; and it became their grand Principle, that the Perfection or Defects of the outward and inward Parts, was a Mark of the Conſent or Diſapprobation of the Gods. All the Motions of the Victim that was led to the Altar became ſo many Prophecies. If he advanced with an eaſy Air in a ſtraight Line, and without offering

Reſiſt-

Reſiſtance, if he made no extraordinary Bellowing when he received the Blow, if he did not get looſe from the Perſon that led him to the Slaughter, it was a Prognoſtick of an eaſy and flowing Succeſs.

The Victim was knocked down, but before its Belly was ripped open, one of the Lobes of the Liver was allotted to thoſe who offered the Sacrifice, and the others to the Enemies of the State. That which was neither blemiſhed nor withered, of a bright Red, and neither larger nor ſmaller than it ought to be, prognoſticated great Proſperity to thoſe for whom it was ſet apart; that which was livid, ſmall, or corrupted, preſaged the moſt fatal Miſchiefs.

The next thing to be conſidered was the Heart, which was alſo examined with the utmoſt Care, as was the Spleen, the Gall, and the Lungs; and if any of theſe were let fall, if they ſmelt rank, or were bloated, livid or withered, it preſaged nothing but Misfortunes. *Lucan* has elegantly deſcribed almoſt all theſe Imperfections, as meeting in one Victim.

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The Liver wet with putrid Streams he ſpy'd,
And Veins that threaten'd on the hoſtile Side;
Part of the heaving Lungs is no where found,
And thinner Films the ſever'd Entrails bound;
No uſual Motion ſtirs the panting Heart,
The chinky Veſſels ooze in ev'ry Part:
The Cawl, where wrapt, the cloſe Inteſtines lie,
Betrays its dark Receſſes to the Eye.
One Prodigy ſuperior threaten'd ſtill,
The never-failing Harbinger of Ill:
Lo! By the fibrous Liver's riſing Head,
A ſecond Rival Prominence is ſpread.

ROWE's Lucan.

After they had finiſhed their Examination of the Entrails, the Fire was kindled, and from this alſo they drew ſeveral Preſages. If the Flame was clear, if it mounted up without dividing, and went not out till the Victim was entirely conſumed, this was a Proof that the Sacrifice was accepted; but if they found it

difficult

difficult to kindle the Fire, if the Flame divided, if it played around inſtead of taking hold of the Victim, if it burnt ill, or went out, it was a bad Omen.

At *Rome* the Aruſpices were always choſen from the beſt Families, and as their Employment was of the ſame Nature as the Augurs, they were as much honoured. It was a very common Thing indeed to ſee their Predictions verified by the Event, eſpecially in their Wars: Nor is this at all wonderful, the Prediction never lulled them into Security, or prevented their taking every neceſſary Precaution; but on the contrary, the Aſſurance of Victory inſpired that Intrepidity and high Courage, which in the common Soldiers was the principal Thing neceſſary to the Attainment of it. But if after the Appearance of a complete Favour from the Gods, whom they had addreſſed, their Affairs happened to miſcarry, the Blame was laid on ſome other Deity. *Juno* or *Minerva* had been neglected. They ſacrificed to them, recovered their Spirits, and behaved with greater Precaution.

However, the Buſineſs of the Aruſpices was not reſtrained to the Altars and Sacrifices, they had an equal Right to explain all other Portents. The Senate frequently conſulted them on the moſt extraordinary Prodigies.

" The College of the Aruſpices (10), as well as " thoſe of the other religious Orders, had their par- " ticular Regiſters and Records, ſuch as the Memo- " rials of Thunder and Lightnings, the (1) *Tuſcan* " Hiſtories, *&c.*

VI *Of*

(10) Kennet's Roman Antiq. Lib. II. c. 4.

(1) *Romulus*, who founded the Inſtitution of the Aruſpices, borrowed it from the *Tuſcans*, to whom the Senate afterwards ſent twelve of the Sons of the principal Nobility to be inſtructed in theſe Myſteries, and the other Ceremonies of their Religion. The Origin of this Art amongſt the People of *Tuſcany*, is related by *Cicero* in the following Manner: " A Peaſant, ſays he, " ploughing in the Field, his Plowſhare running pretty deep in " the Earth, turned up a Clod, from whence ſprung a Child, " who taught him and the other *Tuſcans* the Art of Divination." See *Cicero* de Div. l. 2. This Fable undoubtedly means no more,

VI. *Of* Oracles.

IT is very evident, that whatever were the politic Reaſons that induced the wiſeſt Nations to continue and encourage the above Superſtitions, which were but little regarded by ſome of the moſt learned and ſenſible Men among them, yet they all originally aroſe from the Imperfection of human Nature, the Diſſatisfaction which a Man frequently finds in the Enjoyment of the preſent Moment, the Eagerneſs with which his Hopes and Fears ſtretch forwards into Futurity, a Poſſibility of regulating his Conduct, by knowing what would be the Reſult or particular Actions, added to that Curioſity and inquiſitive Diſpoſition, which adheres to the Minds of the greateſt Part of Mankind. Theſe prepared the Way for all the various Methods, which Superſtition has pointed out for diſcovering future Events. This Weakneſs paved the Way for the ridiculous Extravagancies of Aſtrology, Magic, the innumerable little Obſervances ranked under the Ideas of Prodigies, good and ill Omens, all the Whimſies of the Augurs and the Aruſpices, and all the Deluſions of the Oracles.

Thus Mankind, by endeavouring to become ſomething more, have in all Ages rendered themſelves unhappy, ſubject to groundleſs Fears, and endleſs Inquietudes. The Knowledge of Futurity was wiſely concealed from Mortals: This is a Truth that the Heathens themſelves could not but confeſs; and *Cicero*, though a *Roman*, though an Augur, gives us his Sentiments on this Subject, with that affecting Elegance of Expreſſion, which ſhews that he ſpoke the naked Sentiments of his Heart. "In what a deep "Melancholy, ſays he, had *Priam* ſpent the remain-"der of his Days, had he been ſenſible of the un-

more, than that this Child ſaid to ſpring from a Clod of Earth, was a Youth of a very mean and obſure Birth, and that from him the *Tuſcans* had learned this Method of Divination. But it is not known whether he was the Author of it, or whether he learnt it of the *Greeks* or other Nations.

"happy

" happy Fate that awaited him? Would the three " Conſulſhips, the three Triumphs of *Pompey*, have " given him the ſmalleſt Beam of Joy, had he been " able to foreſee what even we cannot mention with- " out Tears, that on a fatal Day, after the Loſs of a " Battle, and the total Defeat of his Army, he ſhould " fall in the Deſarts of *Egypt*? And oh! What would " *Cæſar* have thought, if he too had been ſenſible " that in the Midſt of that very Senate, which he " had compoſed of his Friends and his Creatures, he " ſhould be ſtabbed near the Statue of *Pompey*, in the " Sight of his Guards, and covered with Wounds by " his beſt Friends; that his Body would be aban- " doned, and not a Man dare to aſſiſt him? It is " ſurely then much better to be ignorant of the Evils " of Futurity than to know them."

The *Egyptians*, one of the moſt inquiſitive Nations on Earth, were probably verſed in moſt of the above Methods of Divination, at the Time when *Moſes* led the *Iſraelites* into the Wilderneſs. They had frequently heard him talk of conſulting his God; they had ſeen him go out for this Purpoſe, and at his Return had heard him predict Things that were ſpeedily to come to paſs, and the Event always anſwered to what he had foretold. They were terrified by miraculous Events, which as they were above the Power of Man to perform, they probably conſidered them only as ſome Phænomenon in Nature, or in Providence, which he by his Knowledge in Aſtrology, or ſome of the other Arts of Divination, was enabled to foreſee, and which he was willing to impoſe upon them, as a Proof of his acting under the Authority and Influence of Heaven. Filled with theſe Ideas, no ſooner was the Effect of one Prediction over, than they relapſed into Scepticiſm and a fond Security; but at laſt wearied out by their Sufferings, and in ſome meaſure convinced in ſpite of themſelves, they relinquiſhed the Advantage they reaped from the Slavery of the *Iſraelites*, and gave them Permiſſion to retire out of the Country; but finding that they had eſcaped the Power of a formidable Army, and had miraculouſly croſſed

croſſed the Red Sea in Safety, while the King and all his Forces were drowned, they were probably conquered by the Strength of the Conviction, and convinced that the Whole was miraculous, and that God really condeſcended to foretel Things to come; and that had their Prieſts conſulted him in the ſame Manner *Moſes* had done, all the Evils that had fallen upon them might have been prevented. The Prieſts were then doubtleſs reproached for their Negligence, when to ſatisfy the Deſires of the People, they might be obliged to conſult their Gods upon the Mountains, their uſual Places of Worſhip, and to ſupport their Credit with the People by pretended Revelations.

It is not improbable but that this might be the firſt Riſe of Oracles, as the moving Temple or Tabernacle of the *Iſraelites*, in which God was conſulted, might ſpread the Opinion of Oracles among the neighbouring Nations, and give the firſt Intimation of building a Temple. The Prieſts and Magi, who were utterly unacquainted with the Methods and Ceremonials neceſſary to obtain an Anſwer to their Petitions, had Recourſe to ſeveral Methods, which ſerved at once to amuſe the People, to inſpire them with the Idea of their extraordinary Penetration, and to give the Air of Science to the Art of interpreting the Will of the Gods; which they almoſt always took Care to expreſs in ſuch ambiguous Terms, as to prevent any Diſhonour falling upon their Order, by a Contrariety between the Event and the Prediction.

Of all the Nations upon the Earth, *Greece* was the moſt famous for Oracles, and ſome of their wiſeſt Men have endeavoured to vindicate them upon ſolid Principles, and refined Reaſonings. *Xenophon* expatiates on the Neceſſity of conſulting the Gods by Augurs and Oracles. He repreſents Man as naturally ignorant of what is advantageous or deſtructive to himſelf; that he is ſo far from being able to penetrate into the future, that the preſent itſelf eſcapes him; that his Deſigns may be fruſtrated by the ſlighteſt Objects; that the Deity alone, to whom all Ages are preſent, can impart to him the infallible Knowledge of

of Futurity; that no other Being can give Succeſs to his Enterprizes, and that it is highly reaſonable to believe that he will guide and protect thoſe who adore him with a pure Affection, who call upon him, and conſult him with a ſincere and humble Reſignation. How ſurpriſing it is that ſuch refined and noble Principles ſhould be brought to defend the moſt puerile and abſurd Opinions! For what Arguments can vindicate their preſuming to interrogate the Moſt High, and oblige him to give Anſwers concerning every idle Imagination and unjuſt Enterprize.

Oracles were thought by the *Greeks* to proceed in a more immediate Manner from God than the other Arts of Divination; and on this Account ſcarce any Peace was concluded, any War engaged in, any new Laws enacted, or any new Form of Government inſtituted without conſulting Oracles. And therefore *Minos*, to give his Laws a proper Weight with the People, aſcribed to them a divine Sanction, and pretended to receive from *Jupiter*, Inſtructions how to new model his Government. And *Lycurgus* made frequent Viſits to the Delphian Oracle, that the People might entertain a Belief, that he received from *Apollo* the Platform which he afterwards communicated to the *Spartans*. Theſe pious Frauds were an effectual Means of eſtabliſhing the Authority of Laws, and engaging the People to a Compliance with the Will of the Law-giver. Perſons thus inſpired were frequently thought worthy of the higheſt Truſt; ſo that they were ſometimes advanced to regal Power, from a Perſuaſion, "That as they were admitted to "the Councils of the Gods, they were beſt able to "provide for the Safety and Welfare of Man (2).

This high Veneration for the Prieſts of the Oracles, being the ſtrongeſt Confirmation, that their Credit was thoroughly eſtabliſhed, they ſuffered none to conſult the Gods but thoſe who brought Sacrifices and rich Preſents to them; whence few, beſides the Great, were admitted. This Proceeding ſerved at

(2) *Potter's* Antiquities of *Greece*, Vol. I. p. 263.

once

once to enrich the Prieſts, and to raiſe the Character of the Oracles amongſt the Populace, who are always apt to deſpiſe what they are too familiarly acquainted with: Nor were the Rich, or even the greateſt Prince admitted, except at thoſe particular Times when the God was in a Diſpoſition to be conſulted.

One of the moſt antient Oracles, of which we have received any particular Account, was that of *Jupiter* at *Dodona*, a City ſaid to be built by *Deucalion*, after that famous Deluge which bears his Name, and which deſtroyed the greateſt Part of *Greece*. It was ſituated in *Epirus*, and here was the firſt Temple that ever was ſeen in *Greece*. According to *Herodotus*, both this and the Oracle of *Jupiter Hammon* had the ſame Original, and both owed their Inſtitution to the *Egyptians*. The Riſe of this Oracle is indeed wrapped up in Fable. Two black Pigeons, ſay they, flying from *Thebes* in *Egypt*, one of them ſettled in *Lybia*, and the other flew as far as the Foreſt of *Dodona*, a Province in *Epirus*, where ſitting in an Oak, ſhe informed the Inhabitants of the Country, that it was the Will of *Jupiter* that an Oracle ſhould be founded in that Place. *Herodotus* gives two Accounts of the Riſe of this Oracle, one of which clears up the Myſtery of this Fable. He tells us, that he was informed by the Prieſts of *Jupiter*, at *Thebes* in *Egypt*, that ſome *Phœnician* Merchants carried off two Prieſteſſes of *Thebes*, that one was carried into *Greece*, and the other into *Lybia*. She who was carried into *Greece*, took up her Reſidence in the Foreſt of *Dodona*, and there, at the Foot of an Oak, erected a ſmall Chapel in Honour of *Jupiter*, whoſe Prieſteſs ſhe had been at *Thebes* (3).

We learn from *Servius* (4), that the Will of Heaven was here explained by an old Woman, who pre-

(3) The *Abbe Sallier* takes this Fable to be built upon the double Meaning of the Word πελειαι, which in *Attica*, and ſeveral other Parts of *Greece*, ſignifies Pigeons, while in the Dialect of *Epirus*, it meant old Women. See *Mem. Acad. Belle Lettres*, Vol. V. p. 35.

(4) *Servius* in 3 Æn. 5. 466.

tended

tended to find out a Meaning to explain the Murmurs of a Brook that flowed from the Foot of an Oak. After this, another Method was taken, attended with more Formalities; Brazen Kettles were ſuſpended in the Air, with a Statue of the ſame Metal, with a Whip in his Hand (5); this Figure, when moved by the Wind, ſtruck againſt the Kettle that was next it, which alſo cauſing all the other Kettles to ſtrike againſt each other, raiſed a clattering Din, which continued for ſome Time, and from theſe Sounds ſhe formed her Predictions

Both theſe Ways were equally abſurd, for as in each the Anſwer depended ſolely on the Invention of the Prieſteſs, ſhe alone was the Oracle. *Suidas* informs us, that the Anſwer was given by an Oak in this Grove, as *Homer* alſo has delivered (6); and as it was generally believed to proceed from the Trunk, it is eaſy to conceive how this was performed; for the Prieſteſs had nothing more to do than to hide herſelf in the Hollow of an old Oak, and from thence to give the pretended Senſe of the Oracle, which ſhe might the more eaſily do, as the Diſtance the Suppliant was obliged to keep, was an effectual Means to prevent the Cheat from being diſcovered.

There is one remarkable Circumſtance relating to this Oracle yet remaining, and that is, that while all the other Nations received their Anſwer from a Woman, the *Bœotians* alone received it from a Man, and the Reaſon given for it is as follows: During the War between the *Thracians* and *Bœotians*, the latter ſent Deputies to conſult this Oracle of *Dodona*, when the Prieſteſs gave them this Anſwer, of which ſhe doubtleſs did not foreſee the Conſequence, *If you would meet with Succeſs, you muſt be guilty of ſome impious Action.*

(5) As this was evidently a Figure of *Oſiris*, which was on particular Occaſions repreſented with a Whip in his Hand, it is an additional Proof, that this Oracle was derived from *Egypt*.

(6) Τὸν δὲς Δωδώνην φάτο βήμεναι, ὄφρα θεοῖο
Ἐκ δρυὸς ὑψικόμοιο Διὸς βουλὴν ἐπακούσῃ.
Hom. Od. 19.

The Deputies no doubt ſurprized, and perhaps exaſperated, by imagining that the Prieſteſs prevaricated with them in order to pleaſe the *Pelaſgi*, from whom ſhe was deſcended, and who were in a ſtrict Alliance with the *Thracians*, reſolved to fulfil the Decree of the Oracle; and therefore ſeizing the Prieſteſs burnt her alive; alledging that this Action was juſtifiable in whatever Light it was conſidered, that if ſhe intended to deceive them, it was fit ſhe ſhould be puniſhed for the Deceit; or, if ſhe was ſincere, they had only literally fulfilled the Senſe of the Oracle. The two remaining Prieſteſſes (for, according to *Strabo*, the Oracle at that Time had uſually Three) highly exaſperated at this Cruelty, cauſed them to be ſeized, and as they were to be their Judges, the Deputies pleaded the Illegality of their being tried by Women. The Juſtice of this Plea was admitted by the People, who allowed two Prieſts to try them in Conjunction with the Prieſteſſes, on which being acquitted by the former, and condemned by the latter, the Votes being equal, they were releaſed. For this Reaſon the *Bœotians*, for the future, received their Anſwers from the Prieſts.

The Oracle of *Jupiter Ammon* in *Lybia*, we have already ſaid, was derived from *Egypt*, and is of the ſame Antiquity as the former of *Dodona*, and though ſurrounded by a large tract of burning Sands, was extremely famous. This Oracle gave his Anſwers not by Words but by a Sign. What was called the Image of the God, was carried about in a gilded Barge on the Shoulders of his Prieſts, who moved whitherſoever they pretended the divine Impulſe directed them. This appears to have been nothing more than the Mariners Compaſs (7), the Uſe of which was not intirely unknown to that Age, tho' ſo long kept ſecret from the *Europeans*. It was adorned with precious Stones, and the Barge with many Silver Goblets hanging on either Side; and theſe Proceſſions were accompanied with a

(7) *Umbilico ſimilis, ſmaragdo & gemmis etagmentatus. Hunc navigio aurato geſtant ſacerdotes.* Q. CURTIUS, l. 4, c. 7.

Troop

Troop of Matrons and Virgins ſinging Hymns in Honour of *Jupiter*. Theſe Prieſts refuſed the Bribes offered them by *Lyſander*, who wanted their Aſſiſtance to help him to change the Succeſſion to the Throne of *Sparta*. However, they were not ſo ſcrupulous when *Alexander*, either to gratify his Vanity, or to ſcreen the Reputation of his Mother, took that painful March through the Deſerts of *Lybia*, in order to obtain the Honour of being called the Son of *Jupiter*, a Prieſt ſtood ready to receive him, and ſaluted him with the Title of, *Son of the King of Gods*.

The Oracle of *Apollo* at *Delphos*, was one of the moſt famous in all Antiquity. This City ſtood upon a Declivity about the Middle of Mount *Parnaſſus*; it was built on a ſmall Extent of even Ground, and ſurrounded with Precipices, that fortified it without the Help of Art (8). *Diodorus Siculus* relates (9) a Tradition of a very whimſical Nature, which was ſaid to give Riſe to this Oracle. There was a Hole in one of the Valleys, at the foot of *Parnaſſus*, the Mouth of which was very ſtrait; the Goats that were feeding at no great Diſtance, coming near it began to friſk about in ſuch a Manner, that the Goat-herd being ſtruck with Surprize, came up to the Place, and leaning over it, was ſeized with ſuch an enthuſiaſtic Impulſe, or temporary Madneſs, as prompted him to utter ſome extravagant Expreſſions which paſſed for Prophecies. The Report of this extraordinary Event drew thither the neighbouring People, who on approaching the Hole were ſeized with the ſame Tranſports. Surprized at ſo aſtoniſhing a Prodigy, the Cavity was no longer approached without Reverence. The Exhalation was concluded to have ſomething divine in it: They imagined it proceeded from ſome friendly Deity, and from that Time beſtowed a particular Worſhip on the Divinity of the Place, and regarded what was delivered in theſe Fits of Madneſs as Predictions; and here they afterwards built the City and Temple of *Delphos*.

(8) Strabo, lib. 14. p. 427, 428.

(9) Diod. 4, 1.

This Oracle, it was pretended, had been poſſeſſed by ſeveral ſucceſſive Deities, and at laſt by *Apollo*, who raiſed its Reputation to the greateſt Height. It was reſorted to, by Perſons of all Stations, by which it obtained immenſe Riches, which expoſed it to be frequently plundered. At firſt it is ſaid, the God inſpired all indifferently who approached the Cavern; but ſome having in this fit of Madneſs thrown themſelves into the Gulph, they thought fit to chooſe a Prieſteſs, and to ſet over the Hole a Tripos, or three-legged Stool, whence ſhe might without Danger catch the Exhalations; and this Prieſteſs was called *Pythia*, from the Serpent Python, ſlain by *Apollo*. For a long Time none but Virgins poſſeſſed this Honour, till a young *Theſſalian*, called *Echecrates*, falling in Love with the Prieſteſs, who was at that Time very beautiful, raviſhed her; when to prevent any Abuſes of the like Kind for the future, the Citizens made a Law to prohibit any Woman being choſen under fifty Years old. At firſt they had one Prieſteſs, but afterwards they had two or three.

The Oracles were not delivered every Day; but the Sacrifices were repeated till the God was pleaſed to deliver them, which frequently happened only one Day in the Year. *Alexander* coming here in one of theſe Intervals, after many Entreaties to engage the Prieſteſs to mount the Tripod, which were all to no Purpoſe; the Prince growing impatient at her Refuſal, drew her by Force from her Cell, and was leading her to the Sanctuary, when ſaying, *My Son, thou art invincible*, he cried out that he was ſatisfied, and needed no other Anſwer.

Nothing was wanting to keep up the Air of Myſtery, in order to preſerve its Reputation, and to procure it Veneration. The neglecting the ſmalleſt Punctilio was ſufficient to make them renew the Sacrifices that were to precede the Reſponſe of *Apollo*. The Prieſteſs herſelf was obliged to prepare for the Diſcharge of her Duty, by faſting three Days, bathing in the Fountain of *Caſtalia*, drinking a certain Quantity of the Water, and chewing ſome Leaves of Laurel

rel gathered near the Fountain. After theſe Preparations the Temple was made to ſhake, which paſſed for the Signal given by *Apollo* to inform them of his Arrival, and then the Prieſt led her into the Sanctuary and placed her on the Tripod, when beginning to be agitated by the divine Vapour, her Hair ſtood an End, her Looks became wild, her Mouth began to foam, and a Fit of trembling ſeized her whole Body. In this Condition ſhe ſeemed to ſtruggle to get looſe from the Prieſts, who pretended to hold her by Force, while her Shrieks and Howlings, which reſounded through the Temple, filled the deluded By-ſtanders with a Kind of ſacred Horror. At laſt being no longer able to reſiſt the Impulſes of the God, ſhe ſubmitted, and at certain Intervals uttered ſome unconnected Words, which were carefully picked up by the Prieſts, who put them in Connection, and gave them to the Poets, who were alſo preſent to put them into a Kind of Verſe, which was frequently ſtiff, unharmonious, and always obſcure; this occaſioned that piece of Raillery, that *Apollo* the Prince of the Muſes was the worſt of the Poets. One of the Prieſteſſes who was called *Phemonöe*, is ſaid to have pronounced her Oracles in Verſe; in latter Times they were contented with delivering them in Proſe, and this, in the Opinion of *Plutarch*, was one of the Reaſons of the Declenſion of this Oracle.

Cræſus intending to make Trial of the ſeveral Oracles of *Greece*, as well as that of *Lybia*, commanded the reſpective Ambaſſadors to conſult them all on a ſtated Day, and to bring the Reſponſes in Writing. The Queſtion propoſed was, "What is *Cræſus*, the "Son of *Alyattes*, King of *Lydia*, now doing?" The reſt of the Oracles failed; but the *Delphian* anſwered truly, that "He was boiling a Lamb and a Tortoiſe "together in a brazen Pot." This gained his Confidence and a Profuſion of the richeſt Offerings. In Return, the Oracle on the next Enquiry, informed him that "By making War upon the *Perſians*, he "ſhould deſtroy a great Empire." The Event is

well known. This vain Confidence loſt him both his Crown and Liberty (10).

Trophonius, who according to ſome Authors, was no more than a Robber, or at moſt a Hero, had an Oracle in *Bœotia*, which acquired great Reputation. *Pauſanias*, who had conſulted it, and gone through all its Formalities, has given a very particular Deſcription of it, and from him we ſhall extract a ſhort Hiſtory of this Oracle.

The ſacred Grove of *Trophonius*, ſays this Author (11), is at a ſmall Diſtance from *Lebadea*, one of the fineſt Cities in *Greece*; and in this Grove is the Temple of *Trophonius*, with his Statue, the Workmanſhip of *Praxiteles*. Thoſe who apply to this Oracle muſt perform certain Ceremonies before they are permitted to go down into the Cave where the Reſponſe is given. Some Days muſt be ſpent in a Chapel dedicated to Fortune and the good Genii, where the Purification conſiſts in Abſtinence from all Things unlawful, and in making uſe of the cold Bath. He muſt ſacrifice to *Trophonius* and all his Family, to *Jupiter*, to *Saturn*, and to *Ceres*, ſirnamed *Europa*, who was believed to have been the Nurſe of *Trophonius*. The Diviners conſulted the Entrails of every Victim, to diſcover if it was agreeable to *Trophonius* that the Perſon ſhould deſcend into the Cave. If the Omens were favourable, he was led that Night to the River *Hercyna*, where two Boys anointed his Body with Oil. Then he was conducted as far as the Source of the River, where he was obliged to drink two Sorts of Water, that of *Lethe*, to efface from his Mind all profane Thoughts, and that of *Mnemoſyne*, to enable him to retain whatever he was to ſee in the ſacred Cave; he was then preſented to the Statue of *Trophonius*, to which he was to addreſs a ſhort Prayer; he then was cloathed in a Linen Tunic adorned with ſacred Fillets; and at laſt was conducted in a ſolemn Manner to the

(10) Herodot. in. Clio.

(11) Pauſan. Lib. 9. p. 602, 604.

Oracle,

Oracle, which was incloſed within a Stone Wall on the Top of a Mountain.

In this Incloſure was a Cave formed like an Oven, the Mouth of which was narrow, and the Deſcent to it not by Steps, but by a ſhort Ladder; on going down there appeared another Cave, the Entrance to which was very ſtrait. The Suppliant, who was obliged to take a certain Compoſition of Honey in each Hand, without which he could not be admitted, proſtrated himſelf on the Ground, and then putting his Feet into the Mouth of the Cave, his whole Body was forcibly drawn in.

Here ſome had the Knowledge of Futurity by Viſion; and others by an audible Voice. They then got out of the Cave in the ſame Manner as they went in, with their Feet foremoſt, and proſtrate on the Earth. The Suppliant going up the Ladder was conducted to the Chair of *Mnemoſyne*, the Goddeſs of Memory, in which being ſeated, he was queſtioned on what he had heard and ſeen; and from thence was brought into the Chapel of the good Genii, where having ſtayed till he had recovered from his Affright and Terror, he was obliged to write in a Book all that he had ſeen or heard, which the Prieſts took upon them to interpret. There never was but one Man, ſays *Pauſanias*, who loſt his Life in this Cave, and that was a Spy who had been ſent by *Demetrius*, to ſee whether in that holy Place there was any Thing worth plundering. The Body of this Man was afterwards found at a great Diſtance; and indeed it is not unlikely, that his Deſign being diſcovered, he was aſſaſſinated by the Prieſts, who might carry out his Body by ſome ſecret Paſſage, at which they went in and out without being perceived.

The Oracle of the *Branchidæ*, in the Neighbourhood of *Miletus*, was very ancient, and in great Eſteem. *Xerxes* returning from *Greece*, prevailed on its Prieſts to deliver up its Treaſures to him, and then burnt the Temple, when to ſecure them againſt the Vengeance of the *Greeks*, he granted them an Eſtabliſhment in the moſt diſtant Part of *Aſia*. After the

Defeat of *Darius* by *Alexander*, this Conqueror deſtroyed the City where theſe Prieſts had ſettled, of which their Deſcendants were then in actual Poſſeſſion; and thus puniſhed the Children for the Perfidy of their Fathers.

The Oracle of *Apollo* at *Claros*, a Town of *Ionia* in *Aſia Minor*, was very famous, and frequently conſulted. *Claros* was ſaid to be founded by (1) *Manto* the Daughter of *Tireſias*, ſome Years before the taking of *Troy*. The Anſwers of this Oracle, ſays *Tacitus* (2), were not given by a Woman but by a Man, choſen out of certain Families, and generally from *Miletus*. It was ſufficient to let him know the Number and Names of thoſe who came to conſult him; after which he retired into a Cave, and having drank of the Waters of a Spring that ran within it, delivered Anſwers in Verſe upon what the People had in their Thoughts, though he was frequently ignorant, and unacquainted with the Nature and Rules of Poetry. "It is ſaid, "our Author adds, that he foretold the ſudden "Death of *Germanicus*, but in dark and ambiguous "Terms."

Pauſanias mentions an Oracle of *Mercury*, in *Achaia*, of a very ſingular Kind; after a Variety of Ceremonies, which it is needleſs here to repeat, they whiſpered in the Ear of the God, and told him, what they were deſirous of knowing; then ſtopping their Ears with their Hands, they left the Temple, and the firſt Words they heard after they were out of it, was the Anſwer of the God.

But it would be an endleſs Taſk to pretend to enumerate all the Oracles, which were ſo numerous, that *Van Dale* gives a Liſt of near three Hundred, moſt of which were in *Greece*. Not that all theſe ever ſub-

(1) *Manto* has been greatly extolled for her Prophetic Spirit; and fabulous Hiſtory informs us, that lamenting the Miſeries of her Country, ſhe diſſolved away in Tears, and that theſe formed a Fountain, the Water of which communicated the Gift of Prophecy to thoſe who drank it; but being at the ſame Time unwholeſome, it brought on Diſeaſes and ſhortneſs of Life.

(2) Tacit. Annal. l. 2. c. 54.

ſiſted at the ſame Time; the ancient Ones were frequently neglected, either from a Diſcovery of the Impoſtures of the Prieſts, or by the Countries in which they were placed being laid waſte by War, Earthquakes, or the other Accidents to which Cities and Kingdoms are expoſed.

But no Part of *Greece* had ſo many Oracles as *Bœotia*, which were there numerous, from its abounding in Mountains and Caverns; for as Mr. *Fontenelle* obſerves, nothing was more convenient for the Prieſts than theſe Caves, which not only inſpired the People with a Sort of religious Horror, but afforded the Prieſts an Opportunity of forming ſecret Paſſages, of concealing themſelves in hollow Statues, and of making Uſe of all the Machines, and all the Arts neceſſary to keep up the Deluſion of the People, and to encreaſe the Reputation of the Oracles.

Nothing is more remarkable than the different Manners by which the Senſe of the Oracles was conveyed; beſides the Methods already mentioned, in ſome the Oracle was given from the Bottom of the Statue, to which one of the Prieſts might convey himſelf by a ſubterranean Paſſage. In others by Dreams; in others again by Lots, in the Manner of Dice; containing certain Characters or Words, which were to be explained by Tables made for that Purpoſe. In ſome Temples the Enquirer threw them himſelf, and in others they were dropped from a Box; and from hence the proverbial Phraſe, *The Lot is fallen.* Childiſh as this Method of deciding the Succeſs of Events by a Throw of the Dice may appear, yet it was always preceded by Sacrifices and other Ceremonies.

In others the Queſtion was propoſed by a Letter, ſealed up and given to the Prieſt, or left upon the Altar, while the Perſon ſent with it was obliged to lie all Night in the Temple, and theſe Letters were to be ſent back unopened with the Anſwer. Here this wonderful Art conſiſted in the Prieſts knowing how to open a Letter, without injuring the Seal, an Art ſtill practiſed, on particular Occaſions, in all the General

Poſt-Offices in *Europe*. A Governor of *Cilicia*, whom the *Epicureans* endeavoured to inſpire with a Contempt for the Oracles, ſent a Spy to that of *Mopſus* at *Mallos*, with a Letter well ſealed up; as this Man was lying in the Temple, a Perſon appeared to him and uttered the Word *Black*. This Anſwer he carried to the Governor, which filled him with Aſtoniſhment, though it appeared ridiculous to the *Epicureans*, to whom he communicated it, when to convince them of the Injuſtice of the Raillery on the Oracle, he broke open the Letter, and ſhewed that he had wrote theſe Words, *Shall I ſacrifice to thee a White Ox or a Black?* The Emperor *Trajan* made a like Experiment on the God at *Heliopolis*, by ſending him a Letter ſealed up, to which he requeſted an Anſwer. The Oracle commanded a Blank Paper, well folded and ſealed, to be given to the Emperor, who, upon his receiving it, was ſtruck with Admiration at ſeeing an Anſwer ſo correſpondent to his own Letter, in which he had wrote nothing.

The general Characteriſtic of Oracles, ſays the juſtly admired *Rollin* (3), were Ambiguity, Obſcurity, and Convertability; ſo that one Anſwer would agree with ſeveral different and even oppoſite Events; and this was generally the Caſe when the Event was in the leaſt dubious. *Trajan* convinced of the Divinity of the Oracle, by the Blank Letter above mentioned, ſent a ſecond Note, wherein he deſired to know, whether he ſhould return to *Rome* after the Concluſion of the War which he had then in View; the Oracle anſwered this Letter by ſending to him a Vine broke in Pieces. The Prediction of the Oracle was certainly fulfilled; for the Emperor dying in the War, his Body, or if you pleaſe his Bones, repreſented by the broken Vine, were carried to *Rome*. But it would have been equally accompliſhed had the *Romans* conquered the *Parthians*, or the *Parthians* the *Romans*; and whatever had been the Event, it might have been conſtrued into the Meaning of the Oracle. Under ſuch Ambi-

(3) Ancient Hiſt. Vol. 5 p. 25.

guities

guities they eluded all Difficulties, and were hardly ever in the Wrong. In this all their Art, and all their ſuperior Knowledge conſiſted; for when the Queſtion was plain, the Anſwer was commonly ſo too. A Man requeſting a Cure for the Gout, was anſwered by the Oracle, that he ſhould drink nothing but cold Water, Another deſiring to know by what Means he might become rich, was anſwered by the God, that he had no more to do but to make himſelf Maſter of all between *Sicyon* and *Corinth* (4).

VII. *Of* ALTARS, *open* TEMPLES, *ſacred* GROVES, *and* SACRIFICES.

ALTARS and Sacrifices mutually imply each other, and were immediately conſequent to the Fall of Man, tho' the original Altars were ſimple, being compoſed of Earth or Turf, or unhewn Stones. There is great Probability that the Cloathing of our firſt Parents conſiſted of the Skins of Beaſts ſacrificed by *Adam* in the Interval between his Offence and Expulſion from Paradiſe. *Cain* and *Abel*, *Noah* and the Patriarchs, purſued the Practice. Even thoſe who forſook the living God, yet continued this early Method of Worſhip. Theſe Idolaters at firſt imitated the ſimple Manner in which they had been raiſed by *Noah*. But the Form and Materials inſenſibly changed; there were ſome ſquare, others long, round, or triangular. Each Feaſt obtained a peculiar Form. Sometimes they were of common Stone, ſometimes of Marble, Wood, or Braſs. The Altar was ſurrounded with Carvings in Bas-relief, and the Corners ornamented with Heads of various Animals. Some reached no higher than to the Knee, others were reared as high as the Waſte, while others were much higher. Some again were ſolid, others hollow, to receive the Libations and the Blood of the Victims. Others were portable, reſembling a Trevet, of a magnificent Form, to hold the Offering from the Fire, into which they

(4) Banier, Vol. 1.

threw

threw Frankincenſe, to over-power the diſagreeable Smell of the Blood and burning Fat. In ſhort, what had been approved on ſome important Occaſion paſſed into a Cuſtom, and became a Law.

Where the *Altars* were placed, *there* was ſaid to be in the early Ages of the World an *Houſe* or *Temple* of JEHOVAH, which was moſtly upon Eminencies, and always uncovered. Where they could be had, upright Stones were erected near them. This in Scripture is called *ſetting up a Pillar*; nor was it done without a particular Form of Conſecration. The Behaviour of the Patriarch *Jacob*, to whom we refer the Reader (5), will explain the Whole.

It is ſaid of *Moſes* likewiſe, *That he roſe up early in the Morning, and builded an Altar under a Hill, and twelve Pillars, &c.* (6) The entire Work of theſe ſacred Eminencies was ſurrounded at a convenient Diſtance, by a Mound or Trench thrown up, in order to prevent the profane Intruſion of the People (7).

At other Times the Altars were encloſed by *Groves* of *Oak* (8). Whence this Tree is ſaid to be ſacred to JOVE. The Heathens, when they left the Object, yet continued this Uſage alſo of the original Worſhip; which indeed was ſo linked to Idolatry, that it became neceſſary for *Moſes* to forbid the *Hebrews* planting Groves about their Altars, to prevent their falling into the Practices of the Nations round about them. Theſe Groves were hung with Garlands and Chaplets of Flowers, and with a Variety of Offerings in ſo laviſh a Manner, as almoſt entirely to exclude the Light of the Sun. They were conſidered as the peculiar Reſidence of the Deity. No Wonder therefore,

(5) Gen. xxviii. 18, 19, 20, 21, 22, and xxxv. 7, 14, 15.

(6) Exod. xxiv. 4. *Thecketh*, *infertus*, *deorſum*, on the Declivity of the Hill.

(7) Exod. xix. 12, 23.

(8) Gen. xxi 33. xii. 6, 7. xxxv. 4. xiii. 18. Deut. xi. 30. Judges ix. 6, &c.

that

that it was deemed the moſt inexpiable Sacrilege to cut them down (9).

The high Antiquity and Univerſality of Sacrificing, beſpeak it a divine Inſtitution. The utter Impoſſibility that there ſhould be any Virtue or Efficacy *in the Thing itſelf*, ſhews plainly that it muſt have been looked upon as *vicarious*, and having Reſpect to *ſomewhat truly meritorious*, and which thoſe who brought the Sacrifice were at firſt ſufficiently acquainted with the Nature of. For it is not to be preſumed upon what Grounds Men could be induced to think of expiating their Sins, or procuring the divine Favour by ſacrificial Oblations. It is much more reaſonable to conclude it a divine Appointment. All Nations have uſed it. They who were ſo happy as to *walk with* GOD, were inſtructed in it from Age to Age. And they, who rejected him, ſtill ſacrificed. But they invented new Rites; and at length, miſtaking and perverting the original Intent and Meaning, offered even human Victims! It is indeed moſt ſurprizing to obſerve, that almoſt all Nations, from the Uſe of *beſtial*, have advanced to *human* Sacrifices; and many of them from the ſame Miſtake and Perverſion, even to the Sacrifice of *their own Children!*

This moſt cruel Cuſtom, among the *Carthaginians*, of offering Children to *Saturn* (10), occaſioned an Embaſſy being ſent to them from the *Romans*, in order to perſuade them to aboliſh it. And in the Reign of *Tiberius*, the Prieſts of *Saturn* were crucified for preſuming to ſacrifice Children to him; and *Amaſis*,

(9) *Lucan* mentioning the Trees which *Cæſar* ordered to be felled, to make his warlike Engines, deſcribes the Conſternation of the Soldiers, who refuſed to obey his Orders, till taking an Axe he cut down one of them himſelf. Struck with a religious Reverence for the Sanctity of the Grove, they imagined that if they preſumptuouſly attempted to cut down any of its Trees, the Axe would have recoiled upon themſelves. They however believed it lawful to prune and clear them, and to fell thoſe Trees which they imagined attracted the Thunder.

(10) Thoſe Sacrifices were practiſed annually by the *Carthaginians*, who firſt offered the Sons of the principal Citizens; but afterwards privately brought up Children for that Purpoſe.

King

King of *Egypt*, made a Law, that only the Figures of Men ſhould be ſacrificed inſtead of themſelves. *Plutarch* informs us, that at the Time of a Plague the *Spartans* were ordered by an Oracle to ſacrifice a Virgin; but the Lot having fallen upon a young Maid whoſe Name was *Helena*, an Eagle carried away the ſacrificing Knife, and laying it on the Head of an Heifer it was ſacrificed in her ſtead. The ſame Author informs us, that *Pelopidas* the *Athenian* General dreaming the Night before the Engagement, that he ſhould ſacrifice a Virgin to the Manes of the Daughters of *Scedaſus*, who had been raviſhed and murdered, he was filled with Horror at the Inhumanity of ſuch a Sacrifice, which he could not help thinking odious to the Gods; but ſeeing a Mare, by the Advice of *Theocritus* the Soothſayer, he ſacrificed it, and gained the Victory.

The Ceremonies uſed at Sacrifices were extremely different, and to every Deity a diſtinct Victim was allotted (1): but whatever Victims were offered, the greateſt Care was to be taken in the Choice of them; for the very ſame Blemiſhes that excluded them from being offered by the *Jews*, rendered them alſo imperfect among the Pagans.

The Prieſt having prepared himſelf by Continence, during the preceding Night, and by Ablution, before the Proceſſion went an Herald crying *Hoc age*, to give the People Notice that they were to give their ſole Attention to what they were about; then followed the Players on ſeveral Inſtruments, who between the Intervals of Playing, exhorted the People in the ſame Manner. The Prieſt, and ſometimes the Sacrificers went before cloathed in White, and the Prieſt, beſides being dreſſed in the Veſtments belonging to his Office, was ſure to be crowned with a Chap-

(1) *Lucian* informs us, that "The Victims were alſo diſ-
"ferent according to the Quality and Circumſtances of the Per-
"ſons who offered them. The Huſbandman, ſays he, ſacrifices
"an Ox; the Shepherd, a Lamb; the Goat-herd, a Goat. There
"are ſome who offer only Cakes, or Incenſe, and he that has
"nothing ſacrifices by kiſſing his Right-Hand. *De Sacr.*"

let

let of the Leaves of the Tree ſacred to the God for whom the Sacrifice was appointed; the Victim had his Horns gilt, and was alſo crowned with a Chaplet of the ſame Leaves, and adorned with Ribbons and Fillets. In *Greece*, when the Prieſt approached the Altar, he cryed, *Who is here?* To which the Spectators anſwered, *Many good People* (2). The Prieſt then ſaid, *Be gone all ye Profane*, which the *Romans* expreſſed by ſaying *Procul eſte Profani.* The Victim arriving at the Altar, the Prieſt laid one Hand upon the Altar, and began with a Prayer to all the Gods, beginning with *Janus* and ending with *Veſta*, during which the ſtricteſt Silence was obſerved. Then the Sacrifice began, by throwing upon the Head of the Victim, Corn, Frankincenſe, Flower and Salt, laying upon it Cakes and Fruit (3), and this they called *Immolitio*, or the Immolition. Then the Prieſt took the Wine, and having firſt taſted, he gave it to the Byſtanders to do ſo too (4), and then poured it out, or ſprinkled the Beaſt with it between the Horns. After this, the Prieſt plucked off ſome of the rough Hairs from the Forehead of the Victim, threw them into the Fire, and then turning to the Eaſt drew a crooked Line with his Knife along the Back, from the Forehead to the Tail, and then ordered the Servants (5) to flay the Victim, which they had no ſooner done than he was opened, and the Duty of the Aruſpex began, which was no ſooner over, than the Carcaſs was cut in Quarters, and then into ſmaller Pieces, and according to *Pauſanias* (6) and *Apollonius Rhodius* (7), the Thighs were covered with Fat, and ſacrificed as the Part allotted to the God (8); after which they re-

(2) Πολλοι χ'αγαθοι.

(3) All theſe were not uſed for every Sacrifice.

(4) This was called *Libatio.*

(5) Theſe inferior Officers, whoſe Buſineſs it was to kill, to imbowel, to flay and waſh the Victim, were called *Victimarii, Popæ, Agones, Cultrarii.*

(6) Lib. 5. p. 192.

(7) In Att. p. 42.

(8) In the Holocauſts, the whole Victim was burnt, and nothing left for the Feaſt.

galed

galed themſelves upon the reſt, and celebrated this religious Feaſt with Dancing, Muſick, and Hymns ſung in Honour of the Gods.

Upon ſignal Victories, or in the midſt of ſome publick Calamity, they ſometime offered in one Sacrifice an hundred Bulls, which was called an Hecatomb: But ſometimes the ſame Name was given to the Sacrifice of an hundred Sheep, Hogs, or other Animals. 'Tis ſaid, that *Pythagoras* offered up an Hecatomb for having found out the Demonſtration of the forty-ſeventh Propoſition in the firſt Book of *Euclid*.

VIII. *Of the* Priests, Priestesses, &c. *of the* Greeks *and* Romans.

IN the early Ages of the World the Chiefs of Families compoſed the Prieſthood; and afterwards when publick Prieſts were appointed, Kings, as Fathers and Maſters of that large Family which compoſed the Body-politick, frequently offered Sacrifices; and not only Kings, but Princes and Captains of Armies. Inſtances of this Kind are frequently to be met with in *Homer*.

When the Ancients choſe a Prieſt, the ſtricteſt Enquiry was made into the Life, the Manners, and even the bodily external Perfections of the Perſons to be choſen. They were generally allowed to marry once, but were not always forbid ſecond Marriages.

The *Greeks* and *Romans* had ſeveral Orders of Prieſts; but as *Greece* was divided into many independent States, there naturally aroſe different Hierarchies. In ſeveral Cities of *Greece* the Government of Religion was intruſted to Women, in others it was conferred on the Men; while again in others, both in Concert had a Share in the Management of it. The Prieſteſſes of *Argos* were very famous. At *Athens* a Prieſteſs preſided over the Worſhip of *Minerva*; there was alſo a Prieſteſs for *Pallas*, at *Clazomenæ*; for *Ceres*, at *Catanea*, &c. The *Hierophantæ*, were very famous Prieſts of *Athens*, and both they and their Wives, who were called *Hierophantidæ*, were ſet apart

apart for the Worſhip of *Ceres* and *Hecate*, as were the *Orgiophantæ*, and the Women ſtiled *Orgiaſtæ*, appointed to preſide over the *Orgies* of *Bacchus*, &c. Beſides, the Prieſteſs of *Apollo*, at *Delphos*, who was by Way of Eminence called *Pythia* (9); there belonged to this Oracle five Princes of the Prieſts and ſeveral Prophets, who pronounced the Senſe of the Oracle. There were alſo chief Prieſts, one of whom preſided over a City, and ſometimes over a whole Province; ſometimes he was inveſted with this Dignity for Life, and at other Times only for five Years. Beſides theſe, there were chief Prieſteſſes, who were the Superintendants of the Prieſteſſes, and were choſen from the nobleſt Families; but the moſt celebrated of theſe was the Pythia.

The Prieſts of *Rome* enjoyed ſeveral very conſiderable Privileges, they were exempted from going to War, and excuſed from all burthenſome Offices in the State. They had commonly a Branch of Laurel and a Torch carried before them, and were allowed to ride in a Chariot to the Capitol. *Romulus* inſtituted ſixty Prieſts, who were to be at leaſt fifty Years of Age, free from all perſonal Defects, and diſtinguiſhed both by their Birth and the Rectitude of their Morals.

The *Pontifex Maximus*, or the High-Prieſt, was eſteemed the Judge and Arbitrator of all divine and human Affairs, and his Authority was ſo great, and his Office ſo much revered, "That all the Em-" perors, after the Example of *Julius Cæſar* and *Au-*" *guſtus*, either actually took upon them the Office,

(9) Thus the Prieſteſs of *Pallas*, at *Clazomenæ*, was called *Heſychia*, and that of *Bacchus*, *Thyas*; and in *Crete*, that of *Cybele*, *Meliſſa*. Among the *Athenians*, the inferior Miniſters were ſtiled *Paraſiti*, a Word that did not at that Time carry with it any Mark of Reproach; for it is mentioned in an Inſcription at *Athens*, that of two Bulls offered in Sacrifices, the one ſhould be reſerved for the Games, and the other diſtributed among the Prieſts and Paraſites. Theſe Paraſites had a Place among the chief Magiſtrates, and the principal Part of their Employment was to chooſe the Wheat appointed for their Sacrifices. *Banier's Mythology*, Vol. 1. p. 283.

" or

" or at leaſt uſed the Name (10)." He was not allowed to go out of *Italy*, though this was diſpenſed with in Favour of *Julius Cæſar*; whenever he attended a Funeral, a Veil was put between him and the Funeral Bed; for it was thought a Kind of Profanation for him to ſee a dead Body.

The *Rex Sacrorum* (1), according to *Dionyſius* of *Halicarnaſſus* (2), was inſtituted after the Expulſion of the *Roman* Kings, to perpetuate the Memory of the great Services ſome of them had done the State. On this Account the Augurs and Pontifices were directed to chooſe out a fit Perſon, who ſhould devote himſelf to the Care of religious Worſhip, and the Ceremonies of Religion, without ever interfering in civil Affairs: but leſt the Name of King, which was become odious to the People, ſhould raiſe their Jealouſy, it was at the ſame Time appointed, that he ſhould be ſubject to the High-Prieſts. His Wife had the Title of *Regina Sacrorum*.

The *Flamines*, according to *Livy* (3), were appointed by *Numa Pompilius*, to diſcharge thoſe religious Offices, which he imagined properly belonged to the Kings. At firſt there were but three (4), which were choſen by the People, and their Election confirmed by the High-Prieſt. They were afterwards increaſed to fifteen, three of whom were choſen from amongſt the Senators, and were called *Flamines Majores*; and the other Twelve choſen from the Plebeians, were ſtiled *Flamines Minores*.

The *Feciales* were alſo inſtituted by *Numa*, and conſiſted of twenty Perſons, choſen out of the moſt

(10) *Kennet's* Rom. Antiq.

(1) He was alſo ſtiled *Rex Sacrificulus*.

(2) Lib. 1. (3) Liv. lib 1.

(4) The *Flamen dialis* of *Jupiter*, the *Martialis* of *Mars*, and the *Quirinalis* of *Quirinus*. The firſt ſacred to *Jupiter*, was a Perſon of a very high Diſtinction, though he was obliged to ſubmit to ſome burthenſome Regulations and ſuperſtitious Obſervances: His Wife was a Prieſteſs, and had the Title of *Flaminica*; and alſo enjoyed the ſame Privileges, and was under the ſame Reſtrictions as her Huſband. *Aulus Gellius*, Noct. Att. l. 10. c. 15.

diſtinguiſhed

diſtinguiſhed Families. Theſe were properly the Heralds of the Republick, who, whenever it was injured, were ſent to demand Satisfaction, which if they could not obtain, they called the Gods to witneſs between them and the Enemy, and denounced War. They had the Power of ratifying and confirming Alliances, and were the Arbitrators of all the Differences between the Republick and other Nations; ſo that the *Romans* could not lawfully take up Arms till the *Feciales* had declared that War was moſt expedient.

The *Pater Patratus* derived his Name from a Circumſtance neceſſary to his enjoying the Title, and in order that he might be more ſtrongly intereſted in the Fate of his Country, he was to have both a Father and a Son living at the ſame Time. He was choſen by the College of Feciales out of their own Body, to treat with the Enemy on the Subject of War and Peace.

The Epulones were Miniſters appointed to prepare the ſacred Banquets at the ſolemn Games, and had the Privilege of wearing a Robe like the Pontiffs, bordered with Purple. Theſe Miniſters were originally three in Number, to which two were afterwards added, and then two more, till in the Pontificate of *Julius Cæſar* they were encreaſed to Ten. The moſt conſiderable of the Privileges granted to the Epulones, was one which they enjoyed in common with the other Miniſters, their not being obliged to make their Daughters Veſtals (5).

Beſides theſe were the Salii, or Prieſts of *Mars*: The Phæbades of *Apollo*, the Baſſarides of *Bacchus*, the Luperci of *Pan*, and ſeveral others who preſided over the Worſhip of particular Deities, each of which had a particular College, and conſtituted a diſtinct Community.

(5) *Aulus Gellius*, lib. 1. c. 12.

Of

Of the TEMPLES *of the Pagans.*

OAKEN Groves with a circular Opening in the Midſt, or upright Stones placed in the ſame Order, incloſing an Altar, were the original Temples. The firſt covered one was that of *Babel*; and in all Probability it was the only one of the Kind, till *Moſes*, by erecting the Tabernacle, might give the *Egyptians* the firſt Thought of building a Houſe for their Gods. Had Temples been built in *Egypt* at the Time when *Moſes* reſided there, it can hardly be conceived but that he would have mentioned them; and that this moving Temple might ſerve as a Model for the reſt is the more probable, as there is a near Reſemblance between the *Sanctum Sanctorum*, and the holy Places in the Pagan Temples. In that of *Moſes* God was conſulted, and none ſuffered to enter but the Prieſts; this exactly agrees with the holy Places in the Heathen Temples, where the Oracle was delivered.

It was the Opinion of *Lucian*, that the firſt Temples were built by the *Egytians*, and that from them this Cuſtom was conveyed to the People of the neighbouring Countries; and from *Egypt* and *Phœnicia* it paſſed into *Greece*, and from *Greece* to *Rome*.

They all began with little Chapels, which were generally erected by private Perſons, and theſe were ſoon ſucceeded by regular Buildings, and the moſt magnificent Structures, when even the Grandeur and Beauty of the Buildings heightened the Veneration that was entertained for them. They had often Porticoes, and always an Aſcent of Steps, while ſome of them were ſurrounded by Galleries ſupported by Rows of Pillars. The firſt Part in entering theſe Temples was the Porch, in which was placed the holy Water for the Expiation of thoſe that entered into the Temple. The next was the Nave (6) or Body of the Temple, and then the holy Place (7), into

(6) Naὸς.

(7) Called *Penetralis*, *Sacrarium*, *Adytum*.

which

which none but the Prieſts were allowed to enter. Sometimes there was behind the Building another Part, called the Back-Temple.

The Inſide was frequently adorned with Paintings, Gildings, and the richeſt Offerings, among which were the Trophies and Spoils of War. But the principal Ornaments were the Statues of the Gods, and thoſe of Perſons diſtinguiſhed by great and noble Actions, which were ſometimes of Gold, Silver, Ivory, Ebony, and other precious Materials.

The Veneration for theſe Buildings was carried by the *Romans* and other Nations to the moſt ſuperſtitious Exceſs. Before the erecting one of theſe noble Edifices, the *Aruſpices* choſe the Place, and fixed the Time for beginning the Work; for here every Thing was of Importance. They began when the Air was ſerene, and the Sky clear and unclouded; on the Limits of the Building were placed Fillets and Garlands, and the Soldiers whoſe Names were thought auſpicious, entered the Encloſure with Boughs in their Hands: Then followed the Veſtal Virgins, attended by ſuch Boys and Girls who had the Happineſs to have their Fathers and Mothers living, and theſe aſſiſted the Veſtals in ſprinkling all the Ground with clear Water; then followed a ſolemn Sacrifice, and Prayers to the Gods, to proſper the Building they were going to erect for their Habitation: And this being over, the Prieſt touched the Stone that was to be firſt laid, and bound it with a Fillet, after which the Magiſtrates, and Perſons of the greateſt Diſtinction, aſſiſted by the People, with the utmoſt Joy and Alacrity in removing the Stone, which was extremely large, fixed it for a Foundation, throwing in with it ſeveral ſmall Gold Coins, and other Pieces of Money.

When theſe Buildings were finiſhed, they were conſecrated with Abundance of Ceremony, and ſo great was the Veneration felt by the People for the Temples, that they frequently, as a Mark of Humiliation, clambered to them on their Knees; and ſo holy was the Place, that it was thought criminal for a Man to ſpit or blow his Noſe in it. The Women proſtrated themſelves

themſelves in them, and ſwept the Pavements with their Hair. They became Sanctuaries for Debtors and Criminals; and on all Holidays were conſtantly decked with Branches of Laurel, Olive and Ivy.

One of the firſt Temples built in *Egypt*, was that of *Vulcan*, at *Memphis*, erected by *Menes:* At firſt it had the primitive Simplicity of all other antient Buildings, and without Statues (8); but the Succeſſors of this Prince ſtrove to excel each other in embelliſhing this Work with ſtately Porches and Statues of a monſtrous Size. There were indeed a great Number of Temples in *Egypt*, but the moſt extraordinary Thing of this Kind was a Chapel hewn out of a ſingle Stone, which by Order of *Amaſis* was cut out of the Quarries in upper *Egypt*, and with incredible Difficulty carried as far as *Sais*, where it was deſigned to have been ſet up in the Temple of *Minerva*, but was left at the Gate. *Herodotus* mentions this Work with Marks of Aſtoniſhment: "What I admire more, "ſays he, than at the other Works of *Amaſis*, is his "cauſing a Houſe to be brought from *Eliphantina*, a "Houſe hewn out of a ſingle Stone; which two "thouſand Men were unable to remove thither in leſs "than three Years. This Houſe was thirty-one Feet "in Front, twenty-one Feet in Breadth, and twelve "in Height; and on the Inſide twenty-ſeven Feet in "Length, and ſeven Feet and a half high."

The Temple of *Diana* at *Epheſus* (9), has been always admired as one of the nobleſt Pieces of Architecture that the World has ever produced. It was four Hundred and twenty-five Feet long, two Hundred Feet broad, and ſupported by an Hundred and twenty-ſeven Columns of Marble ſixty Feet high, twenty-ſeven of which were beautifully carved. This

(8) According to the beſt Hiſtorians, there were no Statues in the antient Temples of *Egypt*. But this is not at all ſtrange, ſince *Plutarch*, who has his Authority from *Varro*, ſays, That the *Romans* were a hundred and ſeventy Years without Statues; *Numa* prohibited them by a Law: And *Tertullian* lets us know, that even in his Time there were ſeveral Temples that had no Statues.

(9) This Temple was accounted one of the Wonders of the World.

Temple,

Temple, which was two hundred Years in Building, was burnt by *Eroſtratus* with no other View than to perpetuate his Memory: However, it was rebuilt, and the laſt Temple was not inferior either in Riches or Beauty, to the former, being adorned with the Works of the moſt famous Statuaries of *Greece*.

The Temple of *Ceres* and *Proſerpine* was built in the Doric Order, and was of ſo wide an Extent, as to be able to contain thirty Thouſand Men; for there were frequently that Number at the Celebration of the Myſteries of the two Goddeſſes. At firſt this Temple had no Columns on the Outſide; but *Philo* afterwards added to it a magnificent Portico.

The Temple of *Jupiter Olympius*, as well as the admirable Statue of *Jupiter* placed in it, were raiſed from the Spoils which the *Elians* took at the Sacking of *Piſa* (10). This Temple was of the Doric Order, the moſt antient, as well as the moſt ſuitable to grand Undertakings; and on the Outſide was ſurrounded with Columns, which formed a noble Periſtyle. The Length of the Temple was two hundred and thirty Feet, its Breadth ninety-five, and its Height, from the Area to the Roof, two hundred and thirty. From the Middle of the Roof hung a gilded Victory, under which was a golden Shield, on which was repreſented *Meduſa*'s Head; and round the Temple, above the Columns, hung twenty-one gilt Bucklers, which *Mummius* conſecrated to *Jupiter* after the Sacking of *Corinth*. Upon the Pediment in the Front was repreſented with exquiſite Art, the Chariot-Race between *Pelops* and *Oenomaus*: And on the back Pediment, the Battle of the Centaurs with the *Lapithæ* at the Marriage of *Pirithous*; and the Braſs Gates were adorned with the Labours of *Hercules*. In the Inſide, two Ranges of tall and ſtately Columns ſupported two Galleries, under which was the Way that led to the Throne of *Jupiter*.

The Statue of the God and this Throne were the Maſter-pieces of the great *Phidias*, and the moſt magnificent and higheſt finiſhed in all Antiquity. The

(10) *Pauſanias* in Iliac, p. 303. & ſeq.

Statue,

Statue, which was of a prodigious Size, was of Gold and Ivory, ſo artfully blended as to fill all Beholders with Aſtoniſhment. The God wore upon his Head an Olive Crown, in which the Leaf of the Olive was imitated in the niceſt Perfection. In his Right Hand he held the Figure of Victory, formed likewiſe of Gold and Ivory; and in his left a golden Sceptre, on the Top of which was an Eagle. The Shoes and Mantle of the God were of Gold, and on the Mantle were engraven a Variety of Flowers and Animals. The Throne ſparkled with Gold and precious Stones, while the different Materials, and the Aſſemblage of Animals and other Ornaments, formed a delightful Variety. At the four Corners of the Throne, were four Victories that ſeemed joining Hands for a Dance; and at the Feet of *Jupiter* were two others. On the Foreſide, the Feet of the Throne were adorned with Sphinxes plucking the tender Infants from the Boſoms of the *Theban* Mothers, and underneath were *Apollo* and *Diana* ſlaying the Children of *Niobe* with their Arrows, *&c.* At the Top of the Throne, above the Head of *Jupiter*, were the Graces and Hours. The Pedeſtal which ſupported the Pile, was equally adorned with the reſt: It was covered with Gold; on the one Side *Phidias* had engraven *Phœbus* guiding his Chariot; on the other, *Jupiter* and *Juno*, *Mercury*, *Veſta*, and the Graces: Here *Venus* appeared as riſing from the Sea, and *Cupid* receiving her, while *Pitho*, or the Goddeſs of Perſuaſion, ſeemed preſenting her with a Crown: There appeared *Apollo* and *Diana*, *Minerva* and *Hercules*. At the Foot of the Pedeſtal were *Neptune* and *Amphitrite*, with *Diana*, who appeared mounted on Horſeback. In ſhort, a woollen Veil died in Purple, and curiouſly embroidered, hung down from the Top to the Bottom. A large Balluſtrade painted and adorned with Figures encompaſſed the whole Work: There with inimitable Art was painted *Atlas* bearing the Heavens upon his Shoulders, and *Hercules* ſtooping to eaſe him of his Load. The Combat of *Hercules* with the *Nemæan* Lion, *Ajax* offering Violence to *Caſſandra*, *Prometheus* in Chains, and a Variety of other Pieces of fabulous Hiſtory.

This

This Temple was paved with the fineſt Marble, adorned with a prodigious Number of Statues, and with the Preſents which ſeveral Princes had conſecrated to the God.

Though the Temple of *Apollo* at *Delphos*, was greatly inferior in Point of Magnificence to the former, yet the immenſe Preſents ſent to it from every quarter, rendered it infinitely more rich. The principal Value of the former aroſe from its containing the Works of *Phidias*, and his Maſter-piece was really invaluable; but what this Temple wanted, in not containing the Productions of ſo curious an Artiſt, was amply made up by a Profuſion of Treaſure, which aroſe from the Offerings of thoſe who went to conſult the Oracle. The firſt Temple which was built being burnt, the Amphictyones, or general Council of *Greece*, took upon themſelves the Care of rebuilding it; and for that Purpoſe agreed with an Architect for three hundred Talents, which amounts to forty-five thouſand Pounds, and this Sum was to be raiſed by the Cities of *Greece:* Collections were alſo made in foreign Countries. *Amaſis*, King of *Egypt*, and the *Grecian* Inhabitants of that Country, contributed conſiderable Sums for that Service, The *Alcmæonedes*, one of the moſt powerful Families in *Athens*, had the Charge of conducting the Building, which they rendered more magnificent, by making, at their own Expence, conſiderable Additions that had not been propoſed in the Model.

After the Temple of *Delphos* was finiſhed, *Gyges*, King of *Lydia*, and *Cræſus*, one of his Succeſſors, enriched it with an incredible Number of the moſt valuable Preſents, and after their Example, many other Princes, Cities, and private Perſons, beſtowed upon it a vaſt Number of Tripods, Tables, Veſſels, Shields, Crowns, and Statues of Gold and Silver of inconceivable Value. *Herodotus* informs us (1), that the Preſents of Gold made by *Cræſus* alone to this Temple, amounted to more than two Hundred and Fifty

(1) Her. Lib. 1. c. 50, 51.

Talents, or 33,500 l. Sterling; and it is probable that thoſe of Silver were not of leſs Value. And *Diodorus Siculus* (2) adding theſe to thoſe of the other Princes, computes them at ten Thouſand Talents, or about 1,300,000 l. (3).

Plutarch informs us (4), that amongſt the Statues of Gold, which *Craſus* placed in the Temple of *Delphos*, was one of a Female Baker, of which this was the Occaſion: *Alyattus*, the Father of *Cræſus*, having married a ſecond Wife, by whom he had Children; ſhe formed the Deſign of ſecuring the Crown to her own Iſſue, by putting a Period to the Life of her Son-in-law; and with this View engaged a Female Baker to put Poiſon into a Loaf, that was to be ſerved up at the Table of the young Prince. The Woman ſtruck with Horror, at the Thought of her bearing ſo great a Share in the Guilt of the Queen, let *Cræſus* into the Secret; on which the Loaf was ſerved to the Queen's own Children, and their Death ſecured his Succeſſion to the Throne, which when he aſcended, from a Senſe of Gratitude to his Benefactreſs, he erected this Statue to her Memory in the Temple of *Delphos*. An Honour that our Author ſays ſhe had a better Title to, than many of the boaſted Conquerors or Heroes, who roſe to Fame only by Murder and Devaſtation.

Italy was no leſs famous for abounding in Temples than *Greece*; but none of them were more noble, or more remarkable for the Singularity of their Form, than the *Pantheon*, commonly called the *Rotundo*, originally conſecrated to all the Gods, as it is now to all the Saints. It is generally believed to have been built at the Expence of *Agrippa*, Son-in-law to *Auguſtus*. This noble Fabric is entirely round and with-

(2) Diod. Lib. 16. p. 453.

(3) It is impoſſible to form any tolerable Idea of theſe Sums without bringing alſo into the Account the comparative Scarcity of Gold at that Time, which rendered its real Value vaſtly greater than what it bears at preſent. The Mines of *Mexico* and *Peru* have deſtroyed all Compariſon.

(4) *Plut.* de Pyth. orac. p. 401.

out

out Windows, receiving a ſufficient Degree of Light from an Opening admirably contrived in the Center of the Dome. It was richly adorned with the Statues of all the Gods and Goddeſſes ſet in Niches. But the Portico, compoſed of ſixteen Columns of granate Marble, each of one ſingle Stone, is more beautiful and more ſurpriſing than the Temple itſelf, ſince theſe Columns are five Feet in Diameter, and thirty-ſeven Feet high, without mentioning the Baſes and Chapiters. The Emperor *Conſtantius* the Third, ſtripped it of the Plates of gilt Braſs that covered the Roof, and of the Beams, which were of the ſame Metal. Of the Copper Plates of the Portico, Pope *Urban*, the Eighth, afterwards formed the Canopy of St *Peter*; and even of the Nails, which faſtened them, caſt the great Piece of Artillery, which is ſtill to be ſeen in the Caſtle of St. *Angelo*.

But of the *Roman* Temples the *Capitol* was the Principal; with an Account of which we ſhall therefore conclude. In the laſt *Sabine* War, *Tarquinius Priſcus* vowed a Temple to *Jupiter*, *Juno* and *Minerva*. The Event of the War correſponded with his Wiſhes, and the *Auſpices* unanimouſly fixed upon the *Tarpeian* Mountain for the deſtined Structure. But little more ſeems to have been done towards it, beſides this Deſignation, till the Reign of *Tarquinius Superbus*, a Prince of Loftineſs and Spirit conforming to his Name, who ſet about it in Earneſt; having laid out the Deſign with ſuch Amplitude and Magnificence as might ſuit the King of Gods and Men, the Glory of the riſing Empire, and the Majeſty of the Situation. The *Volſcian* Spoils were dedicated to this Service An incredible Sum was expended upon the Foundations only, which were *quadrilateral*, and near upon two hundred Feet every Way: The Length exceeding the Breadth not quite fifteen Feet. When the Foundations were clearing, a human Head was found, with the Lineaments of the Face entire, and the Blood yet freſh and flowing: Which was interpreted as an Omen of future Empire. This Head was ſaid to have belonged to one *Ollus* or *Tolus*;

whence the Structure received its compound Name. Tho' poſſibly it might be as well to deduce the Name from CAPUT only; and that too upon another Account, becauſe it was the commanding Part, the *Head* and Citadel of *Rome*, and the chief Place of its religious Worſhip. The Edifice was not finiſhed till after the Expulſion of the Kings; the Completion of it being a Work, ſays *Livy*, reſerved for the Days of Liberty. It ſtood the Space of 425 Years to the Conſulate of *Scipio* and *Norbanus*, when it was conſumed by Fire; but was rebuilt by *Sylla*, whoſe Name was inſcribed in Letters of Gold upon the *Faſtigium* or Pediment of it. In the midſt were formed three *Cells* or Temples ſeparated by thin Partitions, in which ſtood the golden Images of the Deities to whom it had been devoted. Thoſe of *Juno* and *Minerva* were on each Side of *Jupiter*; for it was not uſual for him to be worſhipped without the Company of his Wife and Daughter. The three Temples were covered by one Eagle with his Wings expanded. This wonderful Structure ſeems to have been of the *Doric* Order, in Imitation of thoſe raiſed to the ſame Deity in *Greece*, and abounded with curious Engravings and every plaſtic Ornament, particularly the *Faſtigium*. The ſpacious Entrances, or Threſholds, were compoſed of Braſs. The lofty Folding-Doors, which were of the ſame Metal, moſt elegantly emboſſed, grated harſh Thunder upon brazen Hinges; and were afterwards entirely overlaid with Plates of Gold. The teſſellated Pavement ſtruck the Eye with an aſtoniſhing Aſſemblage of rich Colours from the variegated Marble. The Beams were ſolid Braſs; and the Splendor of the fretted Roof was dazzling; where (5)

——The glittering Flame
Play'd on the Temple's Gold and awful Height,
And ſhed around its trembling Rays of Light.

(5) Flamma nitore ſuo Templorum verberat Aurum,
Et tremulum ſumma ſpargit in æde jubar.
OVID Faſt. l. 9.

Without,

Without, the Covering was of Plates of Braſs, faſhioned like Tyles, which, being gilt with Gold, reflected the Sun-beams with exceſſive Luſtre. The Front to the South was encompaſſed with a triple Row of lofty Marble Columns beautifully poliſhed, brought from the Temple of *Olympian Jove* at *Athens*, by Order of *Sylla:* All the other Sides by a double Row. The Aſcent was by an Hundred Steps that gently roſe, which made the Paſſage to it extremely grand and ſtriking.

But this *Capitol* was likewiſe burnt in the Civil War between *Vitellius* and *Veſpaſian*; and reſtor'd by the latter, with ſome Addition of Height: It quickly after underwent the ſame Fate, and was raiſed again by *Domitian* with more Strength and Magnificence than before; who arrogated the whole Honour of the Structure to himſelf. The Poets were miſtaken, when they promiſed to this laſt Fabric an eternal Duration: For not many Years intervened before it was fired by Lightning, and a great Part of it conſumed. The Left-Hand of the golden Image of *Jupiter* was melted. Afterwards, under *Arcadius* and *Honorius*, the Plunder of it was begun by *Stilicho*; who ſtripped the Valves or Folding-Doors of the thick plated Gold which covered them: In one Part of which was found a grating Inſcription, declaring them RESERVED FOR AN UNFORTUNATE PRINCE. *Gizeric*, King of the *Vandals*, carried with him into *Africa* moſt of its remaining Ornaments, among which one Half of the gilded Tyles of Braſs; and great Part of it was deſtroyed by *Totilas* the *Goth*. *Theodoric* indeed made ſome Attempts to repair the *Capitol*, the Amphitheatre, and other the more ſplendid Buildings of the City, but in vain; The prevailing Light of Chriſtianity left them for the moſt Part uſeleſs and deſerted.

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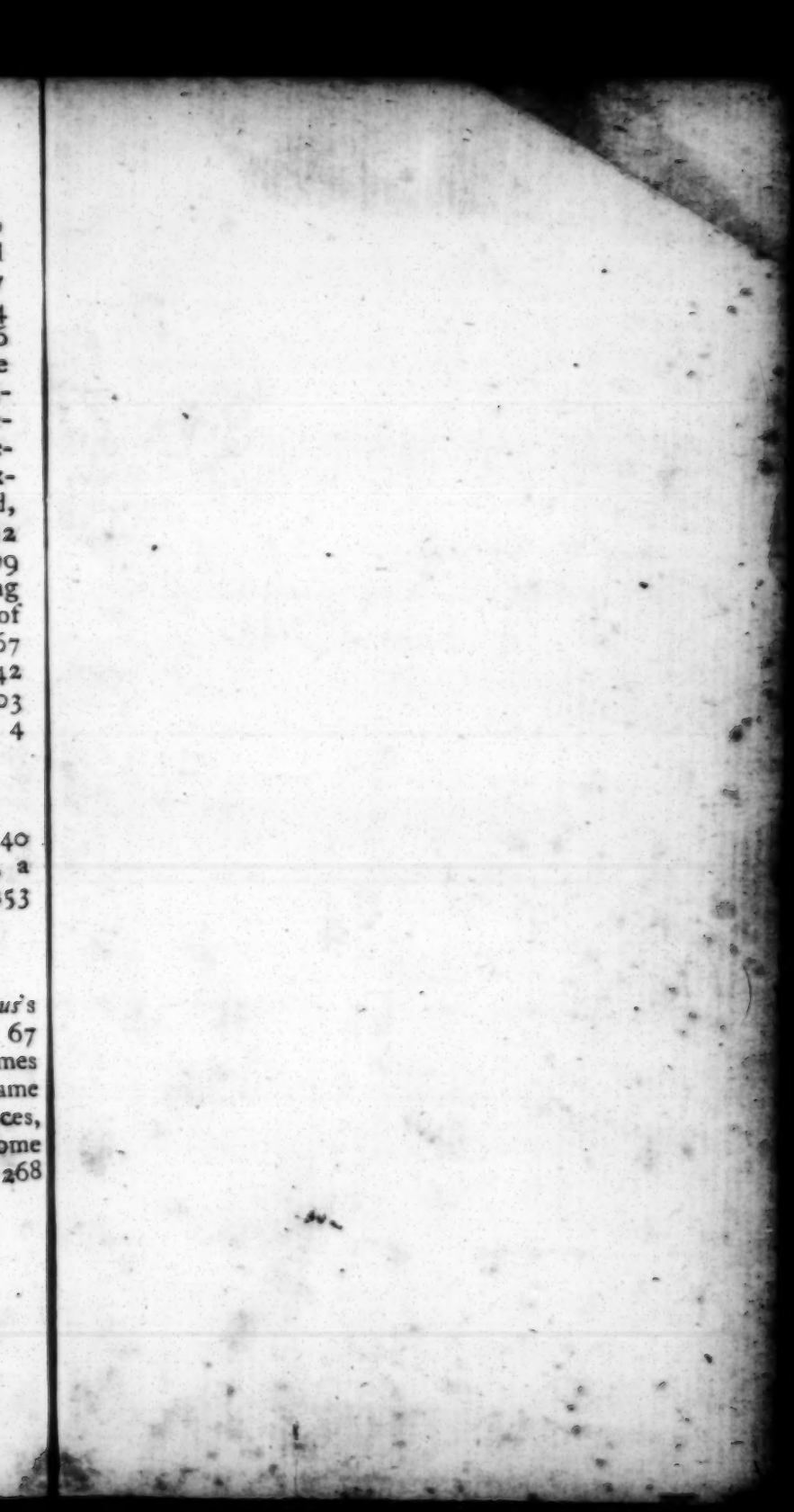
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